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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., February 15, 1923

NEW SERIES
VOLUME XXV, No. 7

HOW PUT THE BAPTIST RECORD IN EACH CHURCH HOME?

FIRST HOW—CONVICTION

The experience as editor of my own church paper taught me the value of the printed page when put into the hands of all the members. Also the personal and successful solicitation of each family in behalf of the Baptist Record throughout the membership of two half-time churches convinced me that the denominational paper ought and could be put into every home.

Second How—Determination

Three years ago, on re-entering the pastorate here I conferred with some of the members and made known my desire and plan to put the Record in each home. So, before preaching the first sermon, I spoke a few words on the subject and asked for an offering—it was made and the paper was sent into all the local homes of the church.

Soon other families were represented in the membership and the non-resident members came up for consideration. A canvassing committee was appointed to meet the growing need.

Meanwhile the pastor had to keep up the interest in the paper. At times he bore much of the expense personally rather than see such a noble work suffer. In making out our budget last November the Record was given its rightful place, and now the church treasurer sends forward the subscription price as it falls due.

AT PELAHATCHIE

Pelahatchie church sends the Baptist Record to every home in its membership. We just put the cost of Baptist Record in our "local expense budget" and pay for it in the same way we pay the other expenses of the church. We are delighted with this plan. It works fine, and the Baptist Record is a great blessing to our people.

Yours in Christian love,

R. L. WALLACE.

AT INDIANOLA

With such a church as I have the privilege of shepherding, putting the Baptist Record into the annual budget was a comparatively simple matter. First the pastor himself came to feel that, for many reasons and in spite of all conceivable difficulties, it OUGHT to be done; this done, the rest was easy. The deacons in regular session recommended that it be done, and the church at once and unanimously adopted their recommendation. Our people are enjoying the paper and its value in their homes and lives is already becoming manifest.

Cordially yours,

H. L. MARTIN.

AT NEW FELLOWSHIP

First I talked the matter over with some of the brethren and they were impressed with the need and the possibility of it. At the Sunday morning service I made a talk on the need and announced that if every family would subscribe then all could get the paper for \$1.50. A committee of three girls from the B. Y. P. U. were appointed.

They went into every home and asked them to subscribe at \$1.50. They did the task so well that when they came together only four remained to be paid by the church. The rest was easy. I gave my check for the rest and sent it in. Will say frankly that it was no more effort than the taking of any ordinary collection, but the good people of New Fellowship were willing to try, and while they were building their beautiful new house of worship felt that the Record would be a good tonic to keep everybody full of pep.

Yours in His name,

L. G. BASSETT.

AT PONTOTOC AND ALGOMA

For the past year the Baptist Record has been a weekly visitor to every home represented in the membership of the Algoma and Pontotoc Baptist churches.

The method of raising the funds in these churches were very similar. At Algoma the pastor appointed a committee to make a canvass of the membership after the church had approved sending the Record to every home. The funds were secured in less than a week and the Record began to make its appearance as soon as the subscription list was sent in to the office.

At Pontotoc the importance of the Record going to each home was discussed by the pastor, after which the church approved the plan of sending it to every home. The funds were raised by a free will offering, each member giving such an amount as desired. With few exceptions the Record has found a welcome into the homes.

JAMES L. ROBINSON.

HOW IT WAS DONE AT NEWTON

It may be of some help to know just how our church at Newton put the Record on. Well, it was after this wise: More than a year ago the question was talked, in and out of church, and then finally it was acted on in conference, and passed in favor of putting it in the homes just as we did the Sunday School literature; but we found a little undercurrent of dissatisfaction. So it was decided not to urge it and let it settle itself in the near future. A little later on, we renewed the agitation and the result was, the men began to discuss the matter in the men's and deacons' meetings and some how it found its way to a church conference, and it was unanimously passed with the understanding that if any one did not want the Record in their homes, just notify the pastor or the church treasurer. The result is, no one notified us and it is coming to 137 homes. Try it brother, it will do itself if you will give it a little time.

HOW IT WAS DONE AT HAZLEHURST

Yours concerning enlarged circulation of Record received. It is only fair to say that I found the Record in our budget when I came. When we were making up the budget for this year it

seemed to be a matter of course that the Record would be put in our budget again.

This church is committed to the budget system and I believe the Record will stay in the budget indefinitely.

But a word to the point.

The business men in our church decided that it would be a good investment to put the Record in every home in the church. The Record was put in our budget and has been tried out for two years. After thorough trial the church is confirmed in its first judgment and I believe the Record will remain in our budget indefinitely.

If a church can do this and finds it a good investment financially and spiritually, let me raise the question, which I have just seen suggested in another state, why not the denomination put the Record in the home of every Baptist family in the state?

Cordially yours,

A. F. O'KELLEY.

AT WEST LAUREL

About a year ago Brother Lightsey came to West End Baptist church, Laurel, and with the assistance of a committee from the church made a personal canvass of the membership and secured subscriptions and contributions sufficient to put the paper in practically every home connected with the church.

When we were working on our budget for 1923 the pastor asked that the Baptist Record be included. This was acceptable to finance committee, board of deacons, and the church in conference. So we got a list of subscribers from the Record office; eliminated the names of some who had moved away; made some adjustments, and added the new names. Then we sent the revised and enlarged list with a check for one-fourth of the year to the Record office.

It takes headology, heartology, coinology, and legology; but it is worth all of these. Tell the brethren to go to it.

Hoping this year will show the largest and most substantial mailing list the Baptist Record has ever had, am

Yours fraternally,

BRYAN SIMMONS.

HOW IT WAS DONE AT WINONA

Yes! we have the Baptist Record in every home in our membership. And how did we do it?—well just simply this: We called a meeting of our board of deacons and our finance committee for the purpose of itemizing a budget and the local expenses of the church for the year 1922. We had named, discussed and included the following items: Pastor's salary, janitor's salary, lights, coal, water, and a stipulated amount for what we call an emergency fund (including pastor's expenses to conventions, tuning of organ, repairs of building, printing, etc.)

(Continued on page 5)

S. S. & B. Y. P. U. CONVENTION, NOVEMBER 20-22

THE ETERNITIES CALL ON US NOW

By L. R. Scarborough

The Conservation Commission has just held one of the most unified, forward-looking, constructive, optimistic meetings. The attendance was large. The spirit was superb, the faith high; the determination to win a final victory for Christ was set like flint. These men were evidently marked by the spirit which carried Moses across the Red Sea, the starving, famishing desert reaches, and Joshua across the swollen Jordan. They seemed to be unafraid of the overwhelming difficulties they face in reaching final victory in our great forward movement. They projected plans for the immediate task ahead. They did it together, unified and solidified. Not a discord was there in the harmony of their souls and plans. They gloried in the achievements which God had led us to and through in three years—nearly 38½ million in cash for the Master, enlargement and spiritual achievement everywhere in Baptist ranks. They were thrilled and challenged to their deepest souls by the widening, increasing, multiplying opportunities and open doors offered us out of the open hand of God. They were deeply conscious of the responsibilities on them, the size, weight and eternity of the meaningful tasks to which God has laid their hands and put on their shoulders. There seemed not to be a quiver nor a stagger in their faith. They regarded that there was a rising tide in the spirit of the brotherhood. The conditions of the money-market from a good crop with good prices and returning prosperity cheered them as they thought on the immediate future. But they were deeply humbled when they saw what Southern Baptists must do to win a complete victory. \$36,600,000 must be raised by the campaign's end. If we could raise as much as twice what we raised in the first year of the Campaign, we would go shouting over the line of victory.

The Gauntlet of the Women

The women of the South are undertaking to secure 250,000 women to give at least \$24.00 each into the Campaign treasury by May 1st. This would mean 6 million. If the brethren would meet this challenge and put 6 million more by May 1st it would most surely guarantee victory, because the other 6 million and more for this fourth year could surely be raised by January 1st. I wonder if not thousands of our churches will hear the call and feel the throb of loyalty to the quotas which they assumed and agreed to raise if they cannot reach the pledges they made. It is a time for loyalty, for sacrifice.

Some Eternities Which Call Us

As we face this high duty, this tremendous task and feel the overwhelming obligation on us for our Christ and a lost world, can we not feel the swelling chest of eternity and hear the mighty call from the heart of God?

1. It is a Divine call. God started this movement in us. Surely He will bring to completion the task to which He set us. The Father, the Son, the Holy Spirit in unison send down from the heavens the great call to the Southern Baptist brotherhood—"Do your duty now".

2. It is a Gospel call. From every page of the New Testament almost, from the example of Christ and His apostles, from the depth of the doctrinal teachings, from the heart of the promises sent from the regal commands of Jesus Christ, there comes to us the Gospel call to do our best for the Master.

3. It is a call from sickness to health, from ignorance to comfort, from the aged preacher-here in his decrepitude for help as he approaches the grave. It is the call of ignorance for wisdom, of sin for righteousness, of night for light, of the lost for salvation, of the dying, unsaved soul heading for hell to be helped to turn to Heaven.

4. It is the call of denominational integrity. The Baptist name is involved. It is a precious name. It comes from the earliest days of the Gospel. It has gone through twenty centuries of persecution. It is rising in this generation with

a new crown and a new meaning. Almost 10 million saved souls joyously go by this precious name. Let's preserve its integrity. Let's hold it above the despisings of men. Let's save it for the glory of God.

5. It is a call of a glorious brotherhood. Many millions working together for the same end, same purpose, same forward-quest. We have a common faith; we believe a common doctrine; we have a common experience. The brotherhood of victory calls to the brotherhood of sacrifice and plans for victory.

6. It is the call of loyalty. Loyalty has gone down the lines in three years with its tremendous challenge. Shall its call fail us now? Will not every Baptist be loyal to his pledge, every church loyal to its quota, every association loyal to its original plans, every state loyal to its fullest expectancy at the beginning? Loyalty to Christ is now involved.

7. It is a call of triumph. We must not fail. We can win. The Red Sea looked impassable from the Egyptian side. The fiery furnace looked to be impossible of escape from the eye of the enemy of God; but not so to the Hebrew children. Jericho's walls were impregnable to any except the attack of faith. We can win. We must win. Let Southern Baptists put victory in their plans, triumph in their souls, and attach their machinery to God and we will win.

I urge every state and general organization, every associational organization, every church, every pastor, every member of every Baptist church in the South, every Baptist paper, every Baptist institution—school, hospital, orphanage—all our forces to plan for, pray for, expect, go in for, and set their souls to attain a cash victory of at least \$36,600,000 by the Campaign's end. Beginning now we have time to win. Postponement will court defeat. Let's get ready for a great spring round-up, calling on every pledger to pay, every unenlisted one to do his best. Let's preach on missions, give publicity to the objectives of the Campaign, widely inform the people, and call them back to the eternities and the vitalities of the Gospel. A wounded Savior and a lost world call us to our highest and best.

DR. HORNE GIVES CHRISTIAN INTERPRETATION OF SCIENCE

By Chas. F. Leek

Dr. Herman Harrell Horne, Baptist and professor of history of education and history of philosophy at New York University, delivering the George W. Norton, Jr., Foundation lectures at the Southern Baptist Theological Seminary, in an orthodox manner, discussed the relation of the science of eugenics and euthenics to the modern program of Christianity. His general theme was, "Christ in Man-Making" which he divided into three distinct subjects, "Christ in Heredity", "Christ in Environment" and "Christ in Will".

Before leaving Louisville he presented the seminary library with a complete set of his ten books on various phases of education and philosophy, several of which deal with Christ the teacher.

The following are excerpts from the Horne lectures:

Christ in Heredity

In thinking of Christ in man-making we are aware than man is not yet "fully" made.

The world has not yet been made safe for democracy nor democracy safe for the world.

God is still working, using the same forces of heredity, environment, and will, making man in His image, after His own likeness as revealed in Christ.

We have associated Christ with the third factor in man-making, namely: conscious choice, yet we have not adequately associated His work with the other two forces, namely, heredity and environment.

We hope to release the dynamic of Christ in the man-making program.

Let the good will of men express itself as good births and good environment in man.

"For there are eunuchs that were born so from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that made themselves eunuchs for the Kingdom of Heaven's sake." Matt. 19:12.

The less fit fourth of the population of— is producing one half of the new generation.

Love and eugenics are not at variance; form certain ideals for your mate and then fall in love with the one measuring as near as possible to those ideals.

Love with your head as well as with your heart. Mental ability is not to be hastily identified with social status.

Eugenics is idealistic as to end, and realistic as to means.

What is desired is not so much an increase of birth rate as a decrease in mentally and morally impoverished parenthood.

The word "democracy" cannot mean equality of natural endowment.

Ill-birth in the idiot, imbecile, or moron makes rebirth difficult, if not impossible; good birth of the flesh, other things being equal, makes easier the new birth of the spirit, but not unnecessary. Once well born it is easier to be twice-born.

Every child born into the world should have a Heavenly Father too. Every mother should be a kind of Madonna.

In the light of the teachings of Jesus, we must conclude that eugenics needs Christ and that the Christian program needs eugenics.

We should help spread the idea that education can develop but not bestow talent.

Parents and teachers should acquaint children with the significance and facts of heredity involving the right choice of life partners.

War should be recognized as a monstrous non-eugenic mode of settling disputes, killing off choice male talent, and releasing all the demons of impurity.

American hospitality must not be imposed upon by opening wide the doors of immigration to those of low grade of intelligence.

Let's put the spirit of Christ into the birth of men as well as into the rebirth.

The good generation of man precedes and prepares the way for his regeneration.

Shall we continue to sin against childhood that grace may abound? God forbid! Let a part of the Christianity to man be, Christ for eugenics and eugenics for Christ.

Christ in Environment

Men are born; they are also made.

Our inherent capacities come from heredity, our opportunities for growth from environment. Our heredity a limit set by nature beyond which we cannot go; our environment may prevent our reaching our limit.

We do not know yet whether the hen comes from the egg—the environment causing the germ-cell, or the egg before the hen—the germ-cell causing the environment.

In making his own environment man helps to make himself.

The parable of the sower could well be called the parable of the influence of environment on heredity.

We conclude that the teaching of Christ supports, indeed has inspired, the eugenic program.

The limits of Jesus' work were set by His environment but His spirit was not given by measure.

The Christian program needs to incorporate eugenics in justice to its Founder and for completeness, and the eugenic program needs to incorporate Christianity for power.

We must help to put in the environment what we want in man and help to take out of the environment what we do not want in man.

Christ for eugenics and eugenics for Christ.

Christ in Will

It is not what we think nor how we feel, but what we do that finally makes us what we are.

The difference between our personality and our individuality is that our personality is the sum-

Thursday, February 15, 1923

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Heredity is of the past; opportunity's hour is of the present; to conscious choice belongs the future. They are inseparable!

Man is partly made by birth, and partly by conditions, but he, even so, largely makes himself. Just as we must have good birth and good environment, so we must have good will.

Character is an acquisition but not an environment.

It is the will of God that man should have a will of his own, and that this will of man is solicited but not compelled by Divine leading. All who come are indeed drawn but not all who are drawn come.

Once the will is made good, it is safe to do as one wills.

If ever evolution as a theory should finally triumph, it would still be God's world and God's word.

The teachings of Christ make birth eugenic, environment euthenic, and the will good.

The person of Christ revealed in heredity, environment, and will, as cooperating to make Him our type and standard of man-making.

Shall we not covenant together to put Christ in control of present forces, known to science, which shape life, and so use our good will to co-operate in God's great redemption of man?

Christ in heredity, Christ in environment, and Christ in will, and Christ in man-making.

DO YOU GET THIS?

J. F. Love, Cor. Sec'y.

Our books show that this Board has to date, (Feb. 6th), received from all sources for all Relief \$52,291.53 since Oct. 18 when this agreement was entered into and the full plans of the Campaign were announced. We doubt not that many churches and Sunday Schools have failed to send in collections which have been taken for relief, and we know that many churches have turned over collections for relief to the Near East Relief.

Therefore, we make the following requests as explicitly as we can:

1. That all churches, Sunday Schools, missionary societies, etc., and individuals who contemplate contributing to relief, or, having contributed, have not sent in their contributions, send these to the Foreign Mission Board by the earliest possible mail, and that these contributions be simply designated for relief.

2. That in every case where our Baptist churches, Sunday Schools, missionary societies or individuals have contributed directly to relief through the Near East Relief, or a Near East Relief representative, that such send to us the Near East Relief receipts for such contributions, or at least report to us the amounts which they have contributed to the Near East Relief, and the name of the Near East Relief representative to whom the money was paid, and that this be done at once.

The above requests are made for two reasons:

First, The Foreign Mission Board is in great need of relief money to meet its solemn obligations in Europe where we have undertaken to feed great numbers of starving people, and the Near East Relief is in great need of funds with which to help the destitute and orphans in the Near East.

Second, We want these reports made to us so that Southern Baptists and Southern Baptist churches may have full credit in the annual report of this Board for all that they have done for relief. If all their contributions to relief, whether made directly to this Board or directly to the Near East Relief, or some other relief organization, are not reported to us, we cannot report same to the Convention and it is highly important that our report shall tell to the public how much money Southern Baptists have contributed for relief during the present Convention year.

This is our final word on this relief matter for

1923

Mississippi Program

BAPTIST 75 MILLION CAMPAIGN

1923

N. T. Tull, State Organizer

MISSISSIPPI PROGRAM

Seven Great Regional Conferences

We hope every pastor will definitely organize for getting his men and women to attend one of the Seven Great Regional Conferences. It will easily be possible to reach some one of these meetings by automobile from any point in the state. Let us make them great occasions. Free entertainment will be given by each of the cities where the meetings are to be held. Send the names of your representatives to the pastor in charge. Programs for these conferences have been mailed out.

Informational Survey

Blanks have been sent out to all the pastors on which information from each church is desired. This information is very necessary and is needed now. If you have not filled out and returned the blanks, please do so. Great bunches of them have come rolling in, but we need them all.

List of Association Organizers Who Will Lead in Organizing the Associations for Our Great 1923 Program—Give Them Your Hearty Support

Association and Organizer

Alcorn: Rev. T. W. Young, Corinth.
Bay Springs: Rev. J. L. Hughes, Bay Springs.
Benton County: Rev. W. B. May, Ashland.
Calhoun County: Mr. A. A. Bruner, Pittsboro.
Carroll County: Rev. W. W. Muirhead, Vaiden.
Chickasaw County: Mr. J. S. Price, Okolona.
Choctaw County: Rev. H. M. Whitten, Weir.
Clarke County: Mr. W. H. Foster, Quitman.
Coldwater: Rev. J. L. Price, Hernando.
Columbus: Rev. J. D. Franks, Columbus.
Copiah County: Rev. J. P. Harrington, Crystal Springs.

Covington County: Rev. A. S. Johnston, Mt. Olive.

Deer Creek: Rev. W. H. Morgan, Leland.

Delta: Mr. J. W. Quinn, Greenwood.

Franklin County: Rev. A. P. Scofield, Gloster.

George County: Rev. J. E. Lowe, Lucedale.

Greene County: Rev. L. K. Turner, Richton.

Grenada County: Rev. W. E. Farr, Grenada.

Gulf Coast: Hon. J. L. Taylor, Gulfport.

Hinds County: Mr. S. R. Whitten, Jackson.

Holmes County: Rev. S. G. Posey, Durant.

Itawamba County: Rev. A. J. Darling, Fulton.

Jeff Davis County: Rev. J. B. Quin, Prentiss.

Jones County: Rev. Bryan Simmons, Laurel.

Kemper County: Rev. J. H. Newton, DeKalb.

the present year, and we earnestly hope that it will be heeded and acted upon without delay. We seek to serve our brethren and sisters in this matter.

MORE NEW TESTAMENT MISSION METHODS

As ye go, preach. Matt. 10:7.

And He sent them to preach the kingdom of God. Lu. 9:2.

Go ye into all the world and preach the gospel to every creature. Mr. 16:15.

They * * * went everywhere preaching the Word. Acts 8:4.

The Lord appointed other seventy also, and sent them two and two before His face into every city and place. Lu. 10:1.

From Jerusalem and round about unto Illiricum (next to Italy) I have fully preached the gospel of Christ. Rom. 15:19.

Kosciusko: Rev. A. T. Cinnamond, Kosciusko.
Lafayette County: Rev. R. Q. Leavell, Oxford.
Lauderdale County: Dr. L. R. Christie, Meridian.
Lawrence County: Rev. C. E. Bass, Monticello.
Leake County: Rev. G. B. Smalley, Carthage.
Lebanon: Hon. M. P. L. Love, Hattiesburg.
Lee County: Rev. A. J. Dickinson, Tupelo.
Liberty: Mr. H. B. Scott, Quitman R. 7.
Lincoln County: Rev. J. A. Taylor, Brookhaven.
Madison County: Rev. J. M. Metts, Flora.
Marion County: Rev. W. R. Cooper, Columbia.
Marshall County: Dr. E. L. Wesson, Holly Springs.

Mississippi: Rev. C. T. Johnson, Liberty.
Montgomery County: Rev. J. H. Hooks, Winona.
Monroe County: Dr. J. M. Walker, Aberdeen.
Mt. Pisgah: Rev. W. H. Rainer, Little Rock.
Neshoba County: Rev. R. L. Breland, Philadelphia.

New Choctaw: Rev. E. W. Willis, Philadelphia.
Newton County: Rev. G. O. Parker, Harperville.
Noxubee County: Rev. A. B. Metcalfe, Macon.
Oktibbeha: Rev. P. A. Davis, DeKalb R. 6.
Oktibbeha County: Rev. J. D. Ray, Starkville.
Panola County: Dr. I. P. Trotter, Sardis.
Pearl River County: Rev. H. H. Webb, Poplarville.

Pearl Valley: Rev. John W. Jones, Philadelphia.
Perry County: Mr. J. E. Johnson, Richton.
Pike County: Hon. F. D. Hewitt, McComb City.
Pontotoc County: Rev. J. L. Robinson, Pontotoc.
Prentiss County: Mr. W. L. McElroy, Baldwyn.
Rankin County: Mr. W. B. Collier, Brandon.
Riverside: Rev. B. L. McKee, Cleveland.
Scott County: Rev. R. L. Wallace, Morton.
Simpson County: Rev. J. P. Williams, Mendenhall.

Smith County: Rev. D. W. Moulder, Lorena.
Sunflower: Dr. H. L. Martin, Indianola.
Tallahatchie County: Rev. F. L. Litchfield, Charleston R. F. D.

Tate County: Rev. B. F. Whitten, Coldwater.
Tippah County: Dr. E. B. Hatcher, Blue Mountain.

Tishomingo: Rev. W. M. Fore, Iuka.
Union: Rev. G. C. Hodge, Fayette.
Union County: Dr. J. F. Tull, New Albany.
Walthall County: Rev. W. A. Roper, Tylertown.
Wayne County: Rev. E. H. Garrott, Waynesboro.
Winston County: Rev. L. A. Moore, Louisville.
Yalobusha County: Rev. Wayne Alliston, Water Valley.

Yazoo County: Rev. T. J. Moore, Eden.
Zion: Rev. J. W. Hicks, Bellefontaine.

And have taught you publicly and from house to house. Acts 20:20.

Again this week we call attention to the methods of work of the Master and of His greatest missionary, the Apostle Paul.

Three facts stand out prominently in the study of the above Scriptures.

1. The Missionary's Business to Preach the Gospel.

Secretary Love told the Brazilian missionaries that Brazil is over institutionalized. Anybody, who reads the New Testament knows it is true. Out of the forty-seven male missionaries in Brazil not over one-third of them, if that many, are giving themselves to preaching the gospel. The rest are giving all or a part of their time to some kind of institutional work. Of course most of them preach some; but preaching is not the main business of more than one-third of them. It is as bad or even worse on some of our other mission fields. And yet the Master sent the 12 out

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

CONSCIENCE AND WRATH

Now and then a discussion arises about the proper motives to present in order to induce becoming Christian conduct. Some "wise" man arises to rebuke Christians for allowing themselves to be influenced by any consideration short of absolute "altruism", that is by exclusive consideration of the interest of others. Also some sincere Christians are puzzled about the matter and in doubt as to whether they should allow themselves to be actuated by any inducement of self-interest, or whether they can be true to their faith and make any appeal to others on any ground short of pure and unselfish love. It won't hurt to study the Bible a little on this question, and make a little study of human nature, or psychology, if you prefer that term. I am stronger, however, on the Bible than on human nature or psychology.

What started this meditation was the reading of the thirteenth chapter of Romans, and so we have headed it Conscience and Wrath. Paul in that chapter is urging obedience to and respect for civil authority. He says the officers of the law are God's ministers and resistance to them is resistance to the ordinance of God. He says if we behave ourselves we need not be uneasy, but if thou do that which is evil, be afraid; for he bareth not the sword in vain, for he is a minister of God, an avenger for wrath to him that doeth evil. Paul seemed to have no scruples about appealing to the selfish motive of fear when it was needed or where it might be effective.

Parents will have no difficulty in understanding this method of inducing obedience and uprightness. The lower motive is not one which a father takes pleasure in using. It will be kept out of sight as much as practicable. It is not the one which you will use with increasing frequency. There are other motives that will supplant it more and more. One realizes that promises of reward are not those which will develop the very highest type of character, but we deal with human nature as it is. So will the Lord. Paul may even feel apologetic for suggesting fear of punishment as an inducement to good citizenship. Nevertheless he makes the appeal. And many of the laws on our statute books are there not only because the world needs them but because Christians need them. But Paul puts the better motive last, "but also for conscience' sake". And he adds what ought to be effective and sufficient for any Christian: "For they are ministers of God's service".

No one can say that this appeal to self-interest is one used only to induce obedience to the civil law. It is used throughout the Bible, Old Testament and New Testament, to reinforce the commands of God and the will of Christ. Paul in writing to the Corinthians about the collection for the poor not only speaks of its being a proof of love, but he assures them of liberal reward: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully. And God is able to make all grace abound unto you; so that ye, hav-

ing always all sufficiency in all things, may abound unto every good work. And he that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness." It can still be said of his commandments that "By them is thy servant rewarded and in keeping of them there is great reward": The rewards are both spiritual and temporal.

Don't be uneasy about teaching what the Bible teaches that "Godliness is profitable, having promise of the life that now is as well as that which is to come. There are higher motives to action than self interest and we should constantly cultivate them. But the religion of Jesus Christ has feet as well as wings. It can walk on the earth as well as fly in mid heaven. We still have use for our feet. Most people's wings are yet short and will have time to grow. Our appeal may be made so ethereal as not to reach and grip men of today. You need not be afraid of displeasing God by appealing to the hope of reward. You may promise yourself and others all that God promises them, and on the same conditions.

MEGALOCEPHALIC

When Paul in the twelfth chapter of Romans said, "Let no man think of himself more highly than he ought to think", he was not speaking, in all probability, of the common ailment of "big head", but had in mind the exclusive attention to one's own personal place or official duties in the church or kingdom. Not his person, but his position was under examination; not what he thought of his ability but the over emphasis on his own department of the work.

It will be easy to see this if you read three or four verses immediately following. He goes right on to say, "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." A heresy according to the original meaning of the words is lifting some Bible truth out of its proper place and proportion in the whole system of faith and teaching, and giving it an emphasis which puts it out of all harmony with the rest. It is as if you who have a full set of perfectly good teeth, upper and lower, should wake up some morning and find that one of these teeth has grown an eighth of an inch in length over night. It may be still a perfectly sound tooth, but it will give a fearful lot of trouble when you begin to eat your breakfast. It makes the whole dental system a misfit. Interferes with your eating and will probably derange your digestion. Many of the heresies of our time and of all time are of this character, from hardshellism to holycrossism, and that's a long jump.

But we are not discussing heresies here. That is introduced for the purpose of illustration and comparison. There is a strong temptation for a man or woman connected with any one feature of the church work, or department of the denominational work to think only of his or her particular department, and raise it, like a long tooth, out of all proportion to any and every other part of the work. Look out brother Sunday School superintendent, deacon, B. Y. P. U. leader, pastor, secretary, editor or what not. It is quite the thing for a sophomore at commencement to declaim and proclaim that "the subject we are discussing this evening is the most momentous which was ever brought to the attention of an intelligent assembly." And you may have heard something that sounded like it in a district association or a convention as a representative of education, or foreign missions, or home missions or some benevolent institution stood upon the platform.

But one is not to be criticized for believing in his work, seeing its value and trying to get others to see it. Paul "magnified his office", and in this very paragraph in Rom. 12 he insists that "having gifts differing according to the grace that was given to us", let us prophesy or minister, or teach, or exhort, or give, or rule". Each must put him-

self thoroughly into his specialty. But he must have in mind, not the success of his individual enterprise, but the welfare of the whole. The kingdom of God is a commonwealth. A pride in the success of any special department may be as sinful and as personal as a common case of big head. The success of one department at the expense of the others will endanger all the rest, and if not corrected promptly means the ruin of all including the one which seemed to succeed.

This principle of comity and community of interest applied to finances will necessitate a budget in every church, and when applied to the whole denominational or kingdom work, will necessitate a program which takes into consideration every phase and department of our work, and gives it proper emphasis in discussion and proper ratio of receipts in collection and distribution of money. Southern Baptists will never go back to the random methods of allowing every institution or department to break in or break out and take care of itself at the expense of all the rest. Some of them have been hard to curb, and a few have not kept faithfully to the agreement to keep special collectors and agents out of the field. But even these can be taught the principle of comity and community of interest and can have their consciences educated to observe it. There is no surer way of alienating the support of all the others than by seeking to take improper advantage of them.

Two things in conclusion: Paul says, "I say to every man among you". There must therefore be a universal danger and so "every man" is warned. Some may have special need of caution, but the temptation comes to all. The other thing, Paul says, "I say through the grace of God which was given me". Naturally he was just like the others whom he cautions. He speaks with modesty, he says that he is only able to observe the proper ratio of emphasis himself by grace and in this way he dares to speak to others of the danger.

Mississippi was covered with a blanket of sleet and snow Sunday, February fourth, from one end to the other. When has this ever happened before?

Dr. L. O. Dawson, pastor First Baptist church, Tuscaloosa, Alabama, was recently given a loving cup by the city. He has been in this pastorate for 30 years.

Doyle Hamilton, recent student in the Baptist Bible Institute, becomes assistant to his father, Dr. W. W. Hamilton, pastor of St. Charles Avenue church in New Orleans.

Some people complain of the excessive cost of enforcing the prohibition law. Figures furnished by the Department show that the receipts from fines and other sources are far in excess of the cost of enforcement.

Judge Morris is making good speed in the federal courts in Minnesota by sending to jail those who violate the prohibition law. He filled several county jails and came near cleaning up the country.

Lawrence County Baptist Missionary is the name of a newspaper intended to stimulate spirituality and interest in the Lord's work in Lawrence county, and serve as a medium of communication. Vol. 1 No. 1 sets a good mark.

The Baptist Bible Institute of New Orleans has matriculated 232 students from eighteen states and eight foreign countries, beside 75 special students. Dr. M. O. Patterson of Mississippi College delivered the address on Missionary Day, Feb. 6th. During the special Training School in January addresses were made by Dr. John L. Hill of Nashville, Secretary Godbold of Shreveport, Dr. Gunter of Jackson and Miss Jessie Burrall of Columbia, Missouri.

(Continued from page 1)

Then came the question of the Baptist Record. After some brief discussion pro and con, one brother stepped forward, gave us the number of families represented in our membership, stated the additional amount required to put the Record (at club rate) into each home, and made a motion that we include it in the budget along with the other items mentioned. The motion was carried and the plan has worked fine. Our treasurer sends check each quarter. This is the Lord's business in the Lord's way and will prove a blessing to any church. Try it and see!

Fraternally yours,

J. H. HOOKS.

HOW IT WAS DONE AT LYON

You ask, "How I got the Record in the budget of four churches on my present field?" I suppose that is a point of interest and it was much easier than even I dreamed it would be.

1. For weeks I talked the Record, in and out of the pulpit, mentioning points of interest and its value without hinting that later there would be a Baptist Record Campaign. From the pulpit mention striking articles.

2. A conference was called at each place at the most appropriate time when the cause of the Record would be overshadowed by nothing else. I presented the matter of the Record something as follows:

(1) To be interested one must be informed, about Kingdom growth; denominational victories and successes as well as its defeats and needs.

(2) The Record is worth much more than its money value.

(3) There are three classes in every church. (a) Those who are interested enough to subscribe for the Record. (b) Those who are interested in Kingdom affairs but feel that they are giving all they can afford to the church and so cannot subscribe for the Record. I say that the church owes it to this small group to give them the Record. (c) The larger group who are not interested enough to take the state paper. The only or best way to get this group interested is to get them informed—give them the Record. Interest is a matter for growth and cultivation and while you cannot force one to read the Record if you send it to him—still if he takes it for a while he will read it more and more till he feels the need of it.

(4) The Record will more than pay for itself in the end.

(5) I suggested that all who could do so—contribute the amount of their subscription extra so as to bear their own expense in the matter though this was not at all compulsory.

3. Then the big thing about this field that needs the major emphasis is that I am pastor of a people who make a practice of granting every wish of the pastor and call from the denomination at large, so long as that thing is within their power and within reason. A TRULY GREAT PEOPLE.

4. I have the pleasure of telling you that Lyon, Jonesboro and Coahoma put the Record on the budget without hesitation after it was presented, while Lula unanimously voted to do their best, which means that it will go through there. As you know, I have already sent you names and check for the first two.

Thanking you for many kindnesses, appreciating our paper and editor and wishing for you only continued success, I am,

Yours in the Master's service,

D. A. McCALL.

AT FLORA

perhaps it would help some one to know how we succeeded in putting the Baptist Record in every home in the church.

The first thing I did was to get into my soul the conviction and need of such a move and when I did it burned for action, and I called a meeting of the deacons and told them of the feeling that I had and then we prayed over the matter and

there was not a voice against recommending the matter to the church.

At our next meeting of the church, which was Sunday, we put the matter before the brethren and it passed with a hearty welcome. I might say at the same meeting I also asked the brethren to add all the expenses of the three B. Y. P. U.s, and it went just as easy. Now we have the Mission Journal on the budget, and are not through.

Now all this was as easy as it is for me to sit here and write this article on my typewriter. I think the one trouble with this matter is that our pastors are afraid the brethren will not follow and it will cripple their work in some way. One pastor said one time, "We can't hardly raise my salary now". That's just the trouble. If I were a member of your church I would see to it, that the Record was put in the budget first and then the matter of the salary would come easy. May I say I have had two raises in salary since I came to Flora, and if I had not pushed all other causes first I would have had a hard time by now of raising the first amount. Also the church here sent me to the Seminary and paid me my salary for the entire time that I was gone, and really done better perhaps while I was away.

Brother pastor, you first ask God to convert you as pastor, take your eye off Brother K, whom you think you have to pet and let voice your convictions for you, and really pray, and God will make your soul burn, and when you come to tell the brethren that this is the thing to do, that there is no substitute, then they will surprise you by doing it, and some time in conference they will ask you to retire, and you will begin to say, well what have I done or not done? You are confident they are going to ask that the Record be eliminated from the budget and they are going to ask you to resign. You go on over to the house, and tell your wife to join you in prayer that the Lord open another field for you, etc., etc. The church in conference decides to raise their pastor's salary at least 25 bucks per, and a good lady friend of your wife's, of course you and she have had it out a few times, but she feels sorry for your wife, and she comes by to tell her pastor before some one has time, in fact just as soon as the matter goes over she slips out to perform her God given mission. You look out and see her, your heart fails, but she comes bounding in, and says, the Lord surely was with us today and you know we raised your salary and I am so happy, etc. Well, this is not exactly how it happened, but you try it, it will happen.

Come on, fellows, and let's do it. For the Lord will bring rich gifts to you and your church if you will.

I am yours in the fight for the greatest year of the Lord's work in this grand old state of ours.

J. M. METTS.

The Presbyterian of the South says there are 12,761,529 Presbyterians in the world, and a total Presbyterian population of 45,561,529. That's figuring it down to a fine point.

Occasionally, not as often as formerly, somebody complains that the denominational paper is too high. Are you an object of charity? Do you want somebody else to furnish you your religious literature? That is what it means when it is sold for less than it costs.

Surely we are living in puzzling and puzzled times. The Baptists who have been most inclined to co-operate in interdenominational movements are now worrying lest the American Baptist Bible Union should get us mixed up with other Christians and destroy denominational organization, and spirit and efficiency. Some of those who have been most strenuous for denominational integrity and isolation are going into the Bible Union. Where are we at? Be a Baptist and do what you believe will please God.

"HISTORY OF MISSISSIPPI BAPTISTS"

Every loyal Mississippi Baptist, and many of their friends outside the state, will be gratified to learn that, by authority of the State Convention in its recent session at Grenada, the Convention Board has arranged with that distinguished scholar and author, the beloved John T. Christian, D.D., LL.D., Professor of Christian History in the Baptist Bible Institute, New Orleans, to prepare a "History of Mississippi Baptists", and has appointed Dr. P. I. Lipsey, Rev. J. P. Williams and the writer to represent the Board in conferring and cooperating in various ways with Dr. Christian during the progress of the work.

Of the need for a book of this character, to be used not only for general reading but also for reference and for study classes in connection with our W. M. U. work, B. Y. P. U.s and Brotherhoods, there can be no question, and Dr. Christian's eminent qualifications for preparing the volume are known to students everywhere. His superb "History of the Baptists", recently published by the Sunday School Board, has already taken the highest rank in its field, while some of his other books such as "Immersion" and "Close Communion" have for years been household words in the well-ordered Baptist home. He is just now completing a "History of Louisiana Baptists" and we of Mississippi are indeed fortunate in securing his services for a similar task.

And now a most important request: In collecting and arranging his material, Dr. Christian finds himself in need of much material that no doubt the Baptists of Mississippi can supply, and I write this to ask that every reader of this article who owns or knows of any of the following will at once kindly send them either to Dr. Christian or to me:

Minutes of the various Mississippi Associations; even the minutes of one year may be very helpful in filling in a gap.

Minutes of the State Convention for the years 1875, 1877, 1878, 1879, 1882 and all years prior to 1875.

Copies of the Baptist Record preceding 1913.

Copy of Foster's book, "Baptist Preachers in Mississippi", for which Dr. Christian will be glad to pay a reasonable price.

Any other pamphlets or other articles bearing on Mississippi Baptist history.

Will you not either now or at the earliest possible moment look through your bookshelves and files and send at once any of the papers mentioned as your personal contribution to the preparation of a book which cannot fail to prove a joy, a blessing and an inspiration to us all?

H. L. MARTIN,
Chairman History Committee.

The Watchman Examiner expresses the hope that 1,000 Baptists from America will attend the Baptist World Alliance in Stockholm next summer.

The Illinois Baptist says that Shurtleff, the Baptist college in that state, has a Bible teacher just like the one recently dismissed from William Jewell for denying the deity of Jesus.

The meeting place of the Northern Baptist Convention is changed from Washington to Atlantic City. The time is the week following the meeting of the Southern Baptist Convention in Kansas City, May 16th.

The Solomon-Armstrong Party has just closed a meeting at Graham, Texas. They had all sorts and kinds of weather. The biggest snow in years. There were 51 additions and 23 volunteers for special service, 3 young preachers. This makes 105 additions for the month of January in spite of weather and "flu". Love to all. We are on our way to Vinton, La.

E. D. SOLOMON.

(Continued from page 3)

to preach and that was to be first and primal. Hearing the sick and all other things were secondary to preaching. They were all pre-eminently teachers. So it was with the 70. So it was with Paul and his associates. Paul testified that he preached the gospel "fully" in all countries between Jerusalem and Illiricum. That included Palestine, Syria, Cilicia, Galatia, Asia, Macedonia, Achaia, Greece and other less known provinces. Who could for one moment question that he gave himself unreservedly to preaching the gospel, when he made such a record as that? The greatest need of every mission field on this earth is preachers. Men of faith and daring and zeal and untiring energy, who will give themselves to the one task of preaching the gospel to every creature in the land, to which God has called them.

That is the chief mission of the Amazon Valley mission. It opposes no one else. In a territory twice as big as the Mississippi Valley from Pittsburgh to the Rocky Mountains, E. A. Nelson is the only preacher of the gospel, sent out by Southern Baptists. Will you join us in prayer that God will soon thrust out 24 men for strategic points in that vast, dead-ripe, harvest field?

2. Extensive Missionary Activity.

A second thing worthy of note in the above Scriptures is that both the Master and the great missionary to the Gentiles did not settle down in any one place; but kept going. The Master sent the 120 disciples before His face into every city and place whither He Himself would go. "He must needs go thro' Samaria"—even despised Samaria. The disciples in Acts went everywhere preaching the Word. Five states in North Brazil, outside of the Amazon Valley, have no missionary in them. They are all open to the gospel and pleading for preachers. The pleas from many points in the Amazon Valley are even more appealing and the needs far more appalling.

We need more men of the type of Paul and the Master, with a burning passion for souls, who will go everywhere into all cities and places preaching the Word of Life. That is the need of every mission field on this earth. "Pray ye the Lord of the harvest to thrust out" more harvesters—more men with a consuming passion to catch men for Christ by casting the gospel net.

3. Intensive Mission Work.

While we need more extensive missionary activity, we also need more intensive work. Both are exemplified in the New Testament. The Master not only sent His disciples into every city and place; but He preached and had them preach in every destitute nook and corner in and around Capernaum. He preached in the synagogues, in private homes, sitting in a boat on the lake of Galilee, on the mountain sides, on the highways and by-ways—everywhere that men congregated He and His disciples preached. So it was with Paul. He not only covered all that extensive territory between Jerusalem and Italy; but for two years and three months he abode in Ephesus and made that the center of his "house-to-house" canvassing and testimony, so that "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." Probably every one of the seven churches of Asia, to whom the Master sent messages by John, were established during this stay of Paul's in Asia.

Every city in Brazil needs much of that kind of work done—the house-to-house type of personal evangelism and testimony. Hand-picked fruit is always the best—we are told. Your field needs it as well as Brazil and China. Try it.—News and Truths.

Please announce in the Record that Kemper Court Bible Institute will be held with the DeKalb Baptist church February 27th-March 1st, instead of February 20th-22nd. We have a splendid program and are looking for a great Institute.

J. H. NEWTON.

THE BIBLE

By E. L. Wesson

It is hard to state just what one believes about the Bible because it is such a composite book. All real Christians believe that its writings were penned by men who were inspired of God to write, and that God so guided them by His Spirit that they wrote nothing but the truth. We have to admit that they wrote many false doctrines taught by men, told many evil things done by men, and recorded many lies spoken by Satan and by men, but we believe that in every case they wrote the exact facts just as they were. They were so guided by the Divine Spirit that they never misrepresented the facts in a single case, not even when writing about Satan himself. God so guided them that they wrote the truth and nothing but the truth, even about falsehood and sin.

How the writers were inspired, whether by the Spirit putting into the mind the exact words to use, or by so guiding them that they selected from their own vocabulary the words needed to correctly express the facts, or the truth about what they wrote, the Scriptures have nothing to say. It is said that men of old spake as they were moved by the Holy Ghost, and that all Scripture was given by inspiration of God, but as to how the inspiring was done nothing is said. Men are left to think of that as they will, and if it is admitted that the writers were inspired of God to write, and so guided that they correctly represented the facts and told the exact truth about all of the things about which they wrote, we need not worry about how they were inspired.

Personally, my belief is that in some instances God put into their minds the very words that they wrote down, while in other instances He guided them to write correctly of things that had occurred. In all places where it is written, "The Lord spake", or "The Lord said", etc., I believe God put into their minds the exact words used. But in writing history, or biography, or giving the doctrines taught by men, or quotations from what men had said, etc., I believe that the writers used the words of others, and that they were simply so guided that they accurately presented all that they recorded. If they quoted men or demons they quoted them accurately.

Much of the Bible is history, and quite a deal of it is biography, in which the words and deeds of men and the doings of nations are recorded. I do not believe that God made known to the writers the history and biography that they wrote. They learned those things as we learn such things today, but God so guided them that they were neither swayed by prejudice nor influenced by favor, but wrote the truth as it was. I do not believe that God took blanks and put into them the facts and words of history and of men, but that He inspired men, who knew the things that He wanted kept, to write them down; and guided them so that they did not misrepresent facts or misquote words. I believe that the original writings were perfectly accurate, and it is marvelous how nearly accurate they have been preserved till now and how nearly correct the translations we have are. No one will miss the truth very far if he goes by the old King James Version. Millions have been led to Christ by it. Neither will one go far wrong who reads the Revised Version of today. The sense has been remarkably brought out in all of the translations. The God who gave the word has miraculously preserved it unto today and will preserve it unto the end. He has said that His word shall endure forever, that it shall not fail, therefore the responsibility for its preservation and power is upon God and not on man.

Men may reject the word and be lost forever, but the word will abide and be just as true when they writhe in torment for their unbelief and sin as if they had believed it and been saved. Man's unbelief does not affect the word, it affects the unbeliever. Neither does belief affect the word, it affects the believer. It is impossible to affect the truth. We may cause men to know it and

believe it, or to ignore it and reject it, but truth is eternal and unchangeable. Our concern should not be for the Scriptures, God will preserve them. Our concern should be for men who may be influenced by infidelity.

Christians do not have to prove that the Scriptures were inspired of God, or that they are true. God has nowhere hinted that such is man's duty. Man's duty is to "preach the word". Preach it as God's word. It is God's business to preserve it and make it effective, and He has said He will do that. He has said plainly, "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, it shall accomplish that which I please and prosper in the thing whereunto I sent it". We need not fear for the BOOK, God will take care of that. Getting uneasy about the word of God, because of the ravings of infidels, is like Dr. Lofton's picture of the foolish man who got uneasy about the mountain lest it should fall over and propped it with a stick and held it with his shoulder. The word of God is surer than any mountain. The anvil of truth has worn out all of the hammers to date and will wear out as many more. It is right to tremble for men who fall under infidel influences, but folly to tremble for the word of God.

A good plan in this evil day of scientific skepticism will be to preach the word **more**, and the cavilings of infidels **less**. The word is said to be sharper than a two-edged sword; it is also said to be "the sword of the spirit", therefore all we need to do is to preach it and leave results to God. It is the Spirit's business to use His own sword. We can only take it from the scabbard and show it to men, but He can make it effectual, and we need not fear that He will fail to do His part. Paul's admonition to Timothy, "preach the word", is needed now. Let us do that, knowing that God will take care of it. Preach the word just as it is, as God's word, without apology. Preach what the Scriptures say about creation, as God's word, and leave it to Him; He is as much honour bound to take care of that part of the word as any other.

Preaching what men say against the Bible and trying to refute it may do some good, but preaching the Bible itself, as the word of God, will do ten thousand times more good: for God will see that His word shall prosper.

There are two mysteries, one of which every sensible human being has to accept. One of these mysteries is **God**. The other is **creation without a God**. Both of these mysteries are colossal, but one or the other must be accepted. Either there is a God who created all things or else all things came into being from nothing by self production. Admit God, the Omnipotent, Omnipotent and eternal God, and creation is no mystery: for such a being could have done and can still do what He wills, but eliminate God and blot out the universe and no universe would ever be: for **nothing** cannot create **something**. Substances may reproduce their kind and even improve, but it is impossible for something to spring from nothing. To say that **nature made all that** is simply to make nature God, with omniscience and omnipotence, and differs from the Bible in nothing but in name; therefore it is better to do as the Bible does, call the maker God and rejoice in the creator.

Admit God, and that the Bible is His word to man, and man has something on which to rest and feel secure, and something to inspire him to be and do his best, but reject the fact of God, and deny the Bible, and man is left with nothing upon which to stand but his own imaginings, or to look to but his own suppositions. God pity such a being as man would be left to himself with no revelation, and with no idea where he came from or where he is going. Man never has risen higher than the revelation given him, and never will. When the facts are really known, I believe that it will be found that all the light that men have ever had about this world, or things eternal and sublime, was given to the world by the old patriarchs and prophets written of in the Bible. Only men who have had the Bible to tell of crea-

Thursday, February 15, 1923

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tion and things eternal have been able to study rocks and minerals and understand the earth. The heathen nations are as babes in scientific study. The rocks do speak, so do beds of coal, but they only speak to those who have lived in some land of Bible light, and those who reject the Bible and rely upon the fragments of truth gathered from the silent rocks will wander further and further into cold materialism and darkness.

IMPORTANT CORRECTION

One of the greatest and best men in the South wrote an article in reference to the action of our Baptist State Convention in reference to our colleges. He unintentionally made one serious error and his article including the error was published in the Baptist Record.

In the article he stated that the graduates of our Baptist schools in Mississippi could not teach in the public high schools of the state and that the action of the Convention was taken to remedy this situation.

Now, the graduates of our Baptist colleges are eligible for any position in nearly all of the high schools of Mississippi. We have no trouble at all to secure good positions for our graduates. There has not been a year recently if ever when Blue Mountain College could not have placed double her number of graduates in good positions. The same has been true I am sure of all the other Baptist colleges.

However, there was a situation somewhat serious and in danger of becoming much more serious.

We have something near thirty high schools in the state which are members of the Southern Association of Colleges and Secondary Schools; or if not members, applying for membership.

Now one of the qualifications for membership in that Association is that three-fourths of the teachers in the high school department must be graduates of what the Association calls "standard" colleges. This means "standard" according to their classification. They say that a college in order to be "standard" should have an income of \$50,000.00, half of which should be from permanently invested funds. In other words, the college should have \$500,000.00 endowment. They make an exception, however, of schools supported by taxation, or in other words, state supported colleges.

Now, there is no woman's college in Mississippi which has the required amount of endowment; so the State College is the only school for girls in Mississippi which is eligible for membership in the Southern Association. The only colleges in the state that were members when our last Convention met were the University, Millsaps and the State College for Women. Mississippi College was admitted as a member at the December meeting of the Association, but could not have been admitted but for the action of the Convention at Grenada.

Now, we have about 180 high schools in Mississippi that are not members of the Southern Association. The graduates of our denominational colleges can teach in any of these unless the Trustees see proper to rule them out. In fact, any one of these could fill all their high school positions with graduates from the denominational colleges if the trustees desired to do so.

This means that so far as our State Department of Education is concerned the four year denominational colleges for girls are standard. This is they are standard so far as classification of our State Department of Education is concerned.

It is true, too, that there is no restriction in any of the first eight grades of the public schools. It is only in the high schools that this restriction exists and not in these unless they are members of the Southern Association, or unless the trustees, in individual cases, have seen proper to make a restriction of their own. This has been done in a few cases.

Why then was it important to remove this restriction?

1st. Because the number of high schools holding membership in the Southern Association will increase.

2nd. Because even now many of the girls are choosing to turn away from the denominational colleges on account of these restrictions. The situation was making it harder and harder every year for the denominational schools to secure students. It is not true, however, that we cannot find good positions for our students. Thus far, that is easy. We could place many more graduates than we have, but how long will it be before we cease to have graduates if this condition continues.

One of two things, therefore, was necessary. First, to standardize our colleges by giving them the necessary endowment, or second to turn them all into Junior Colleges. This would have meant that students would do only their first two years work with us and then go to some other school for their last two years.

Now, what was the action of the State Convention? They arranged to put Mississippi College at once on the membership list of the Southern Association by issuing bonds, selling them and giving Mississippi College sufficient additional endowment.

It was impossible, however, to place Blue Mountain College and Woman's College on that basis at present. However, the Southern Association has what is called an "Approved List", or a "Recommended List", so the Convention undertook to enable our two colleges for girls to gain a place on the second list. That will go far toward removing the difficulty. In order to secure places on that list we will have to standardize our faculties, our libraries, our laboratories and our courses of study but will not be ruled out for lack of endowment. We will also be required to either suspend our preparatory departments or organize them separate from the college department.

After conferences with members of the Committee, I found that Blue Mountain College would have to make very few changes except the adjustment of the preparatory department. We expect to make the necessary changes and apply for admission at the next meeting of the Southern Association, which will be next December. President Johnson is also planning to make the necessary changes and apply for admission.

If our colleges can be placed on the approved list and so published by the Southern Association it will be a big step forward. The Convention, however, hopes in the early future to arrange for the required amount of endowment and to help us to take the next step. That will greatly enlarge the usefulness of the institutions.

Let everybody understand, however, that the matter of securing positions for our graduates, and good ones, too, is easy.

W. T. LOWREY.

ATTENTION THOSE WHO ARE GOING TO STOCKHOLM

By J. F. Love, Cor. Sec'y.

If those who contemplate going from the territory of the Southern Baptist Convention to the Baptist World Congress in Stockholm will send me their names, they can help me render a service to certain brethren in Europe who are making arrangements for the American representatives. Dr. J. H. Shakespeare, the European Secretary of the World Alliance, desires to complete the registration of American brethren and sisters who expect to be at Stockholm. If such will send me their names, I will be glad to send them on to Dr. Shakespeare. I quote the following from Dr. Shakespeare:

"Each delegate will be required to pay a registration fee of five kronen, which will be at the disposal of the Treasurer of the Swedish Committee. It will be necessary for each delegate to be properly accredited by your Committee and forms for the purpose will be issued later on. In the meantime may I express the hope that

you will be able to send quite a large contingent to Stockholm.

"The Roll Call will be taken at 7 o'clock on Saturday evening, July 21st, and we earnestly desire that every Union and Convention throughout the world should appoint a representative to respond on its behalf. Will you, therefore, be good enough to take this matter in hand and let me know who will represent you on this occasion? The response may take the form of a few words, not exceeding three minutes in duration, or the singing of a hymn. It may, however, be necessary, owing to the great number of countries represented, to group together some of those who respond."

I should be glad to serve our Southern Baptist brethren and sisters in this matter if they desire. It will simplify the matter for Dr. Shakespeare and his colabors in Europe if the names of Southern representatives can all be sent in at one time. This together with the necessity that these names shall go forward at the earliest possible moment, is my reason for publishing this notice.

Richmond, Va.

"HONOR TO WHOM HONOR"

The apostle Paul said, "Render therefore to all their dues." With the snow falling outside and a cosy fire burning in the grate, I have been entertaining myself by reading the last issue of the Baptist Record. As usual I first read the news items, then the letters and articles by the correspondents, leaving the best wine for the last, which is the editorial page. I have just finished it—three splendid editorials, occupying less than a page. If you failed to read these articles, namely, "Getting Joy Out of It", "Religion and Superstition", "Bottled Prayers", you have missed a treat. The editorials are usually short, crisp and to the point, a veritable "Multum in parvo".

The thing which inspired this article is the statement by the editor that for some reason the copy intended for this issue was misplaced, or for some reason disappeared. So the editor has his trials and disappointments like other people. The editor of the Record is a public servant, working for the general good, for the denomination, for the individual and for the home. While he is bringing to us so much in the way of information, instruction and inspiration, making life for us better and easier, why not scatter a few flowers along his pathway, and not save all of them for his grave. Let him enjoy and profit by our expressions of appreciation of his service while he is among us, and not wait until he has gone hence and indulge in florid declamations over his casket, when his ear has been dulled by death.

It was my good fortune to have the honored father of the editor of the Record for my pastor in the early days of my Christian life. He was a man of splendid oratorical ability and scholarship. It was also my privilege to know the Record editor during his school days at the State University, where he carried off the honors at his graduation. It was there that myself and wife provided him with a remedy for chills, which he had contracted during the vacation, while teaching in the Delta. The chills ceased. Perhaps that had something to do with his ability to carry off the honors at graduation. Any way I have always rejoiced to know that we helped him to rid himself of a very disagreeable affliction.

I am quite sure that the Baptists of Mississippi have no more faithful or able servant than the editor of the Record. May his days of usefulness be extended, by a merciful God, into many years of service, and may the evening of a well-spent life be attended by the consciousness of a life well-spent in the service of Him who laid down His life for us that we might have the more abundant life here and finally to enter into the never ending life beyond the veil.

W. I. HARGIS.

Mississippi Woman's Missionary Union

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RESOLUTIONS APPROVED AT THE RECENT CAMPAIGN COMMISSION

Nashville, January 23-24, 1923

- That the Commission recommend to those charged with the preparation of the programs for special days in the Sunday Schools the abbreviation and simplification of the programs prepared for those occasions in order to make the programs more practicable.
- That Chairman L. R. Scarborough be asked to give two months during the spring to the general direction of the Southwide phases of the Campaign.
- That state, regional and associational conferences or rallies in the interest of the Campaign be held in every state in the Convention territory where the state secretaries find them practicable or desirable, and that, according as local conferences have already been arranged for in any state, these be merged with the general program as far as possible.
- That during the remainder of the Southern Baptist Convention year the dominant emphasis of the Campaign appeal be placed upon missions.
- That a definite program be set up for the education of all our people on all the phases of our general denominational work. For consideration of this recommendation the following monthly schedule of topics is offered as a suggestion: January, foreign missions; February, ministerial relief; March, home missions; April, foreign missions; May, hospitals; June, education; July, ministerial education and missionary training; August, home missions; September, state missions; October, foreign missions; November, state missions; December, orphanages; and that all of the interests and institutions embraced by the Campaign be requested to co-operate in the provision of literature for this schedule.
- That the Conservation Commission join the Woman's Missionary Union in its appeal to the Baptist pastors of the South to preach a sermon on self-denial on or near Sunday, March 4, this day initiating the week of prayer of the W. M. U. in behalf of home missions.
- That the Baptist Sunday School Board be asked to consider the wisdom of placing on the back cover page of all its quarterly Sunday School periodicals each quarter a selection of missionary facts and appeals of an educational and inspirational nature.
- That the Home and Foreign Mission Boards each be requested to prepare for general distribution throughout the South a brief folder setting forth the comparative form the general achievements of the Boards for the three years immediately preceding the 75 Million Campaign and the first three years of the Campaign. Also, that the Relief and Annuity and Education Boards, be requested to prepare brief tracts for general distribution setting forth the achievements of those Boards as a result of the Campaign.
- That the headquarters office in Nashville be instructed to issue the paper "Campaign Talking Points" for pastors February 15 and March 15, and publish a brief catechism upon the accomplishments of the Campaign to date.
- That under the leadership of the Commission an intensive Southwide campaign of fuller

enlistment in the spring program of the Campaign be set up, with a view to covering the whole South with capable speakers in the interest of this program during the months of March and April.

11. That special consideration be given during the remainder of the 75 Million Campaign to the matter of bringing the local churches to the adoption of the budget system of supporting both their local work and that of the denomination and to the development of the members of the churches in the practice as well as doctrine of Christian stewardship.

KATHLEEN MALLORY.

BAPTIST WOMEN ARE OUT FOR \$6,000,000

Woman's Missionary Union Has Plan for Increasing Denominational Income This Spring

Under the leadership of the general officers of the Woman's Missionary Union of the Southern Baptist Convention the Baptist women and young people of the South, identified with the W. M. U. organizations, will seek to turn in to the treasury of the Baptist 75 Million Campaign the sum of \$6,000,000 between now and May 1. The Union estimates that half of the 500,000 new members received by Southern Baptist churches since the beginning of the Campaign are women and young people, eligible for membership in the W. M. U. or its auxiliary bodies, and the plan proposes for the local missionary societies in the various churches to enlist its members in either giving or getting \$24 for each new member among the women and young people received into the churches.

If 250,000 women would give or get \$24 each by May 1 it would provide \$6,000,000 in cash. Approximately that sum will be due on the pledges of the W. M. U. to the Campaign by that time.

SARDIS WEEK OF PRAYER

Because of a suggestion in the Baptist Record the Sardis W. M. S. voted to have their January Week of Prayer at night in the church, beginning Wednesday night and continuing through Friday, combining the programs, but using each one, with a separate leader for each.

The success was most gratifying; the average attendance for the three nights was forty-one. Every one was invited. The Leaders used men, women and young people on the programs, and some received a blessing that had never attended a Week of Prayer service before.

Our leaders are giving us wonderful programs for these seasons of prayer, and real good is done wherever they are used.

A MEMBER.

We are printing again the places and dates of our District Meetings. In a former issue the places of two of them were omitted. Sisters, try your best to attend your Meeting; and get all others to attend who can possibly do so:

District No. 1: Flora, March 12-13, Monday evening and Tuesday.

District No. 2: Greenville, March 13-14, Tuesday evening and Wednesday.

District No. 3: Corinth, March 15-16, Thursday afternoon, evening and Friday morning.

District No. 4: Philadelphia, March 17-18, Saturday evening and Sunday.

District No. 5: Waynesboro, March 27-28, Tuesday afternoon, evening and Wednesday morning.

District No. 6: Tylertown, March 30, Friday all day.

Did YOU make February 4-11 "World Comrades' Week"? If for any reason your Society could not make use of that week, won't you still make occasion to use the Demonstration sent out by Miss Traylor? Up to February 1st, Mississippi only had 387 subscriptions. We must do far better than that for the sake of our young people.

Miss Mallory informs your Secretary that we are far behind with our aim to subscriptions to "Royal Service" also. Have YOU subscribed? We need to secure 200 subscriptions in each District by April 30th. Let us each do our best; because of the good we each will get from the Magazine.

Our "notes" were all run together in last issue. And Miss Traylor says it was not "melty" weather either!

Pastor J. H. Winstead has resigned at Ackerman and accepted the call to Lucedale, beginning Feb. 15th. This is a promising field and he is equal to the occasion.

Brother Jacob Gartenhaus is the Home Board Missionary to the Jews in the Southern Baptist Convention. We rejoice in this new line of work undertaken by the Board and rejoice in the success he is having. He says that many Jewish people are being led to Christ. We ought to have been doing something for these people long ago. All of us can help, by earnestly praying for him and for the people whom he is trying to save. We can also help by getting tracts especially for Jews the giving them to Jewish acquaintances. They can be had free by writing the Home Mission Board, 1004 Healey Building, Atlanta, Ga.

The New Orleans States gave generous space to the Baptist Bible Institute Feb. 4th, publishing a large number of pictures illustrating the work of students and professors who "turned in" and built a mission church house with their own hands in one day. Dr. DeMent is represented as sawing a plank holding the saw in his left hand. Dr. Menshaw, who has been in charge of a hospital in China, now a student in the Institute, is represented as doing a driving business—with a hammer. Other students and professors are portrayed at work on the building. The house is the meeting place of a mission belonging to Central church, of which Dr. W. A. Jordon is pastor. The work in New Orleans is prospering as never before.

It is said that Baptists of North Carolina have increased nearly fifty per cent in the last ten years.

Thursday, February 15, 1923

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Columbia Organizes Another Senior Union

The Senior B. Y. P. U. had to be divided and so a few weeks ago Senior No. Two was organized. The officers of the new union are: President, Clyde Wells; Vice-President, Pattie B. Wilds; Secretary, Bulah Harris; Assistant Secretary, Ethel Wilkinson; Treasurer, Annie Lee Hodges; Corresponding Secretary, Mr. Stockstill; Chorister, Elwyn Wilkinson; Librarian, Olivia Fortenberry; B. R. Leader, Agnes Martin; Pianist, Ophelia Nimocks.

It is always interesting to hear of a B. Y. P. U. growing to where it has to be divided, and the wisest thing to do when your union reaches a membership of forty-five is to make two B. Y. P. U.'s of it with two sets of officers, etc.

Are You Up To Date?

The up to date church is the church that has elected a B. Y. P. U. Director. The need is as prevalent as the need of a Sunday School Superintendent. Your church needs more than one B. Y. P. U. and a Director will look after the need. Do not wait until you have a person that has every qualification for the place, let him develop through experience.

Cleveland, Miss.

The members of Senior B. Y. P. U. of Cleveland Baptist church at their regular meeting Sunday evening, Dec. 31, 1922, elected the following officers for the next quarter: President, Lucille Davis; Vice-President, Elizabeth Downs; Secretary and Treasurer, R. B. Middleton; Corresponding Secretary, Ethel Wade; Pianist, Malcolm Webb. Group Leaders: 1. Elizabeth Downs; 2. Malcolm Webb; 3. Ethel Wade; 4. R. B. Middleton.

All members present resolved to make a better Union for the coming year.

ETHEL WADE,
Cor. Sec.

C-O-L-U-M-B-U-S March 20-22.
U-K-U-M.

Ruleville Organizes Senior B. Y. P. U.

Dear Mr. Wilds:
We have organized our B. Y. P. U. The boys and girls are working, and seem to take great interest in it.

We sincerely thank you for the literature, and your interest.

Our officers are: President, C. L. Rushing; Vice-President, Frank Blalock; Secretary, Ernest Mann; Treasurer, Margaret Carter; Chorister, C. L. Rushing; Pianist, Gladys Turrentin; Corresponding Secretary, Lucile McClurg.

We are organized in two groups. Group Captain I, Lucile Burke; Group Captain II, Arnold Carter.

Quiz Leader, Miss Annie Wright. Each group is composed of 12 members. We start off with a spirit to win.

LUCILE McCLURG,
Cor. Sec.

Pleasant Hill Reorganizes

Dear Mr. Wilds:

We the members of the B. Y. P. U. of Pleasant Hill Baptist church met at the regular hour for B. Y. P. U. Jan. 7th and reorganized. All new officers, with the membership of twenty-two. Also elected Mr. Kenney Turner, President; Miss Mary Louise Brewer, Vice-President; Miss Novella Byrd, Secretary; Mr. Homer Byrd, Corresponding Secretary; Miss Lucy Brewer, Treasurer; Miss Mildred Johnson, Chorister; Mr. Hallie Bradley, Librarian.

Our wishes are that we might study to serve our Master.

HOMER BYRD,
Cor. Sec.

Richton R 4.

Three "out of the state" speakers to be at our state S. S. and B. Y. P. U. Convention at Columbus March 20-22, are Wm. H. Preston, Knoxville, Tenn.; State B. Y. P. U. Secretary; Dr. M. E. Dodd, pastor First Church, Shreveport, La.; Dr. Powell, pastor First Church, Nashville, Tenn.

MONTGOMERY CHURCH, Lincoln Co.
Dear Mr. Wilds:

We have organized a Senior B. Y. P. U. at Montgomery church, with twenty-six members. Officers as follows: President, Linzie Brown; Vice-President, Pense Brown; Secretary, Grace Prestridge. Group Captains: Group No. 1, Effie Reeves; Group No. 2, Bessie Woodall.

GRACE PRESTRIDGE,
Secretary.
Bogue Chitto, R. F. D. 3.

A good helpful book for special programs for Juniors and Intermediates: "Dramatized Bible Stories for Young People". By Mary M. Russell. Published by George H. Doran Co., New York. Price \$1.00.

This month is BAPTIST RECORD MONTH. Let pastors use the B. Y. P. U. members in getting new subscribers to the Record. It is something they can, and will be glad to do.

The biggest task the pastor has today is finding something for his members to do. There are more willing workers than there are jobs, so the "creative ability" is a much needed qualification of the pastor. As a great General he is to direct the manoeuvres of the forces.

Columbus says, "Come on Baptists, we're looking for you."

BYPU NOTES Page NINEEEEE

"The world is wide,
In time and tide,
And God is quick;
Then do not hurry.

That man is blest,
Who does his best,
And leaves the rest;
Then do not worry."

"We study that we may serve" is our Educational motto. Emphasize it in your B. Y. P. U. for "Impression without Expression leads to Depression".

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BAPTIST BOOK STORE

JACKSON, MISSISSIPPI

THE BAPTIST MID-WEEK LEAGUE
By George F. Austin

Seven Baptist workers of Ellisville, Miss., have organized themselves into a Baptist Mid-week League. The league at present consists of three ordained ministers and four others who intend to be ordained. The purpose of the league is study, conference, service, and general inter-helpfulness. A larger purpose of the league will be to help weak churches through a definite program.

The league has its meetings each Thursday evening. The league idea is extended beyond the membership of the organization in that it seeks to bring into a league of service just as many churches as there are members of the original organization. Seven mid-week services are being held on Wednesday evening by members of the league. The same subject is being used at every point. The idea is to create a common thought and spirit in the churches and communities where services are held. The rotary system of supplying leaders for these services is used. Each speaker announces the service, and the subject, for the following week, and he is thus succeeded there by another member of the league. At the meeting of the league in Ellisville Thursday evening following each speaker reports his work. Then a redistribution of the speakers for the next Wednesday evening is made, the appointments being by mutual consent. There are no officers of the league, and no dues. At each meeting by common consent some member presides and keeps the record.

In the league meetings things of mutual interest in the life, work and study of each member, if desired, is discussed. Bible study, cultivation of the spiritual life, development in Christian service, studying and teaching Baptist doctrines, seeking and helping others who are called to the ministry, preaching the gospel, training church workers for the local community, and the salvation of souls, are the main-line purposes of the league. There are several Baptist churches in Jones county which have no mid-week service. The league will endeavor to finally give them all a leader for such a service, and at the same time endeavor to train members of such churches to conduct their own mid-week meetings. Members of the league visit churches only on invitation. So far no invitations have been received that can be accepted until the membership of the league increases. Members of the league are not seeking "calls" to churches.

One of the objects of the league is to seek young men whom the Lord has called to the ministry, and to get them into the organization and encourage them to accept the call and prepare for service. Sometimes a young man recognizes his call, but for reasons will keep the matter hid. Timidity, and often ignorance of what they should do in the beginning, have kept some out of the service. Lack of training and education, with the absence of encour-

agement, hinders some young men from responding to God's call. The Baptist Mid-week League will seek such young men and surround them with its helpfulness.

Another feature of the work of the league will be to seek other communities where mid-week prayer services may be established and to train suitable leaders in such communities. Each member of the league will endeavor to organize leagues of prayer in communities visited, attend those leagues when organized.

One of the greatest features of helpfulness to members of the league in conducting these mid-week services will be in actually learning how to preach by preaching. Another benefit derived will be in the associational feature of the league in the Thursday evening meetings. Elementary features of preaching, intellectual growth, encouragement from older members of the league, deepening of the spiritual life, the matter of attending our Baptist colleges, Bible institutes and seminaries, will be suggested to members of the league who need such privileges.

The ministerial aspect of the league will be conserved. Other workers may attend the meetings of the league on Thursday evenings as "observers" and participate in the discussions and take an appointment for a mid-week prayer service. But only ordained Baptist ministers and those who expect to be ordained are admitted to membership.

The following are the first subjects in series being used in mid week services: 1. The call to service; 2. personal preparation for service; 3. features of service; 4. methods of service; 5. rewards for service.

The following are the charter members of the Baptist Mid-week League: Prof. J. W. Fagan, principal city schools, Ellisville, (ordained); J. M. Dyar, salesman, (to be ordained); L. E. McGowan, student A. H. S., (ordained); J. Paul Gates, student A. H. S., (to be ordained); W. A. Hembree, student A. H. S., (to be ordained); Walker Ley Austin, bank clerk, (to be ordained); George F. Austin, pastor Baptist church, Ellisville, (ordained). Two other ordained ministers and one unordained have applied for membership and will be admitted at the next meeting, and they will take a mid-week prayer service appointment.

At this writing the league is two weeks old (February 2) and wonderful reports have come from churches and communities where services were held. Already the revival spirit is being felt among members of the league and in the churches.

Our Jones County Association Baptist Bible Institute to be held in Ellisville Feb. 27-March 1 will be a great blessing to members of the league to the churches they are visiting. The league has already decided to invite a member of the faculty of Mississippi College, and also a member of the faculty of our Baptist Bible Institute at New Orleans, and the editor of the Baptist Record to visit us this spring.

Biloxi

The opening of the Gipsy Smith, Jr., meetings on last night on Biloxi was very auspicious. The thermometer was playing around eight degrees above freezing and the rains did pour and the winds blew, but the folks came to the extent of about 1,000 or 1,200. The spirit of the meeting was good, and the outlook is bright for a great spiritual awakening for the Coast country. The mayor of the city appeared personally and extended an official and warm personal welcome to Gipsy Smith and party. And this fact together with the unprecedented cooperation and harmony of the varied forces in securing Gipsy Smith and making the necessary preparation within the short period of three months presages a new day for the Coast. Pray for us that the gospel of Jesus Christ may run and be glorified.

As to the pastoral change here it is very difficult to arrive at a conclusion, that is, to know what the will of the Lord is. The field at Magee and Star in conjunction with the Sanatorium has shaped up so well and the call is so insistent that it seems that the Lord leads that way. Yet when I tendered my resignation here recently it was rejected, not a vote being cast in its favor. Besides, the church voted to enter upon a definite building campaign immediately following the Gipsy Smith meeting, to effect ways and means by which the church building may be begun in the near future.

For years the church here in Biloxi has struggled to secure a suitable location on which to build. It was during the present pastorate a little over a year ago that a signal victory was won in the purchase of a lot in the western part of the city in the growing resident section. This lot is sufficiently large and conveniently arranged that both a pastor's home with all accessories, and an adequate church can be built on it. When this is done, with co-operation of the State and Home Mission Boards, Baptist stock will rise a hundred per cent in the estimation of the people of this section of the South. The Boards have not yet realized their opportunity here in this national and world-famed resort. Other places and churches of no greater strategic importance have been brought to the fore by timely help and adequate support from the Boards. The ends of the earth meet in Biloxi and the denomination can greatly aid this struggling band in placing Christ and Him crucified

properly before the heedless multitudes that come and go—and that "stay".

J. L. BOYD.

LOWER TAXES NOT YET IN SIGHT SAYS BABSON

Wellesley Hills, Mass., February 9, 1923. "When will taxes be reduced?"

The problem is uppermost in the mind of the American business man and investor as he figures his report for 1922.

To get the answer Roger W. Babson, statistician, has spent a week in Washington studying the tax situation. His first hand findings and unbiased report is of vital interest.

"Future taxes," says Mr. Babson, "depend, in part, upon future expenditures. The figures for the past year on this score, at least, are very hopeful. Whatever criticism may be made of the present administration it must be admitted that it has exerted a continuous effort to reduce expenditures. An honest attempt is being made to introduce and operate a budget system. At the conference of Bureau Chiefs, held recently at the Continental Memorial Hall some 600 men met to affect further economy in the operation of the Government business.

"Fixed charges, interest rates, and previous obligations, of course, cannot be changed, and in spite of the splendid work done to cut down current expenditures, the expenses of the Government for 1922 reached a total of \$3,795,302,499.80. Nearly one billion of this amount was paid out as interest on the public debts such as Liberty Bonds and other outstanding securities in the United States; \$253,800,000 was used in pensions to soldiers, or their dependents, of the War of 1812, Mexican War, Indian Wars, Civil War and Spanish American War, while \$450,000,000 was paid for compensations, care and training of veterans of the World War. Approximately \$455,000,000

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STOCKHOLM, SWEDEN, JULY 21-28, 1923

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Thursday, February 15, 1923

THE BAPTIST RECORD

went for the army, and \$475,000,000 for the navy. About 50% of our total expenditures go to the payment of interest, sinking funds, pensions and the relief to veterans.

"During the fiscal year of 1922, the Government collected \$4,109,104,150.94. Present prospects, however, indicate that no such amount will be collected in 1923. The Excess Profits Tax has been removed and general business is not as prosperous, and therefore will not yield as much in taxes as in previous years. To meet this situation, President Harding has earnestly requested that expenditures be cut by \$92,000,000 more.

"If we look at the United States Government as we would a corporation, there is no cause for alarm. Expenses have increased, to be sure, but expenses have increased in all businesses. On January 1st, 1923, we had in the United States, in gold \$3,933,475,615, about 45% of all the gold in the world. Of this, over three and one quarter billion is held in the treasury mostly in the form of bullion. If we look at the ledgers, we find that 3,600,000 tax payers and 101,300 corporations contributed \$2,068,128,192.68 in 1922. While only \$356,443,387.18 was received from customs and duties.

"Further study indicates that the problem during the next few years is not one of trying to decrease the present budget, but rather of trying to hold it where it is and keep it from going much higher.

"Unless a miracle happens, some sort of bonus bill will be passed in 1924. If not passed with the President's consent it will probably be passed over his veto. This will call for a huge additional sum of money. Then there is a tremendous road building program, the proposed nationalization of coal mines and the demands upon the treasury by the Farmer Bloc.

"When I talked with financiers regarding possible measures of taxation to meet these additional expenditures and proposed increase in our national budget, the suggestions are as follows:

(1) A Sales Tax. (2) A tax on Light Beer and Wines. (3) Further Customs and Internal Revenues. (4) Collecting from Europe the \$10,000,000,000 owed us and, (5) The Restoration of the Excess Profits Tax.

"The keener students of taxes almost universally recommend the Sales Tax, but politically there seems to be little chance of the new Congress putting it through. A tax on light beers and wines at the present time is certainly out of the question. Both custom and internal revenue taxes are as high as the public can stand. Hence, by the process of elimination the political leaders strenuously refuse to cancel the European debt for fear of the re-enactment of the Excess Profits Tax.

"Their fear in this regard is well founded not from a purely selfish point of view on the business man who must pay such a tax, but because of its effect on the prosperity of the whole country. The re-enactment of such a tax would be a distinct set-back to every one. Natural resources, available labor, nor even capital, is sufficient to make a coun-

try prosperous. Russia is rich in natural resources. Africa abounds in available labor, and in every country where money is cheapest business is at its worst. Prosperity is really the result of initiative, courage and hopefulness. These intangible but all-important forces are the result of encouraging business. We cannot get prosperity by putting a ball and chain on the enterprises.

"Inheritance taxes may be increased without affecting business. Congress may even increase the tax on incomes from stocks and bonds without hurting the farmer, but a re-enactment of the Excess Profits Tax, which paralyzes efficiency, enterprise and initiative would be distinctly harmful to all sections of the country and to farmers, business men, and wage workers alike.

"These figures on Government receipts and expenditures have a direct relation to investors. They mean that the present demand for non-taxable bonds will continue. A good many people who have their money in taxable securities have continued to hold these securities and pay a tax on them with a subconscious hope that some time, some day, some how, some where, their taxes would be reduced. A statistical study of the situation leads one to believe that higher taxes are here to stay, and that it will be a real feat to keep them down to present figures.

"An interest in tax-exempt securities may also be increased by a constitutional amendment preventing the sale of any more 'tax-exempts'. A resolution to this effect is before Congress at the present time. If it is passed, it will go before the states for ratification. It will be a long time, however, before such a bill will get the necessary two-thirds of the states to sign it, that it may become a constitutional amendment. Even if enacted it, of course, could not be retroactive and cannot affect the tax-exempt securities already issued. The very agitation may tend to bring out a rush of new issues which will have a depressing effect on the municipal bond market in spite of the strengthening tendency which many people expect.

"All this means," concluded Mr. Babson, "that the very large investors will continue to hold tax-exempt securities but there is no reason why the average investor should stampede to secure such issues. The bond crop is one that has never yet been known to fail. Many people believe that owing to the improved conditions, money will be much higher and that all bonds will decline in price during the next few months. This may be true, but I seriously doubt it. Although the Babson chart stands today at 3% above normal, which would ordinarily signify that we are entering another period of inflation, a statistical study strongly suggests that this present optimistic figure is only temporary. The great readjustment which started over two years ago is only about 60% complete. My prediction is that bond prices in 1923 will average about the same as the bond prices in 1922, and

the 'tax-exempts' will follow the general market.

"It will be safest for investors to count on present high taxes continuing, even if Congress has sense enough not to re-enact an Excess Profits Tax."

TO STOCKHOLM

Having had considerable inquiry regarding the Baptist World Alliance at Stockholm, July 21-28, I desire to say that it will not be the policy of the Board to make any steamship or other reservations, or to recommend any particular line.

In pursuance of this policy, we have decided to turn over all inquiries to Mr. C. O. Alley, Steamship Tourist Agent, 830 E. Main Street, Richmond, Virginia, who has facilities for booking delegates over all lines to Stockholm and for land tours in Europe.

Mr. Alley handles all of the Board's transportation matters. He is Superintendent of the Leigh Street Baptist Sunday School in this city, and we bespeak for him the patronage of Stockholm delegates and visitors.

Dr. J. J. Wicker, Richmond, Virginia, who conducts tours to Europe and the Near East; is arranging to care for some visitors to Stockholm; I understand, and I have been informed that Rev. Robert Coleman of Dallas, Texas, is also working up a party for the trip.

Yours fraternally,
J. F. LOVE,
Cor. Sec'y.

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STEINMETZ PAINTS NEW ORGANIZATION OF INDUSTRY

Wellesley Hills, Mass., Feb. 3, 1923. There may not seem to be any direct connection between alternating electric currents and human emotions. That the two are governed by the same basic laws, however, is again evidenced by the fact that Dr. Charles P. Steinmetz, has turned his genius from things electrical to the problem of human relations.

This "little giant of Schenectady" has forsaken an apparatus just completed that generates an electric current of one million volts, actually manufactures real lightning to the working out of a new industrial system. His plan is outlined in complete form for the first time in a statement to Babson Institute, at Wellesley Hills, where the leading bankers of the country are pooling their energies that the disastrous booms and panics—periods of wild prosperity and then periods of bread lines may be lessened if not neutralized in American economic life.

"True capitalism and true socialism are one and the same," begins Dr. Steinmetz, and that is a startling statement from a man who has been a political fugitive because of his socialistic and supposedly anti-capitalist beliefs.

"Originally capitalism meant individual control," continued Dr. Steinmetz, "with each for himself and the Devil take the hindmost. Originally Socialism meant communistic control with property under common ownership. Changed conditions have, however, changed the aims of both capitalism and socialism. Both of these apparently opposite groups have gradually been coming together. There formerly they disagreed both as to aims and methods, they now agreed as to aims and differ only as to the best method of bringing about this mutually desired result. We make the mistake of thinking of capitalism and socialism as they existed a generation or more ago and not as they are working today. Capitalism once was synonymous with individualism and hence the capitalist hated the socialist. Now conditions have changed, and capitalism is keen for centralized control as are the most advanced socialistic leaders.

The representatives of both capitalism and socialism are today seeking the same things, namely the united control of industry by a small group who make such work their life's specialty. The only parties who do not agree are the conservative union labor men led by Mr. Gompers and the radical politicians led by Mr. LaFollette. The orthodox union labor leaders are merely traders thinking primarily of their own immediate interests, unmindful of the public's welfare or the union's welfare in the long run. They think in terms of wages and bonus rather than in terms of production and commodities. They depend for their gain on bargaining and striking rather than on efficiency and usefulness. Their policies may be necessary 'war' measures; but no real prosperity can be built upon such a fickle foundation. I believe in labor

unions but not in the purposes underlying these unions.

"The typical radical is just as bad. He calls himself a 'progressive'. Scientific analysis clearly shows him to be one generation behind the times. He is attempting to set back the hands of the clock and stem the tides of progress. Why? Because progress demands consolidations, because efficiency in production and distribution requires co-operation rather than competition. Wasteful competition is the basic reason for high costs. Cost in production has been reduced by the developing of large units and cutting out wasteful competition. One reason why the cost of distribution is today so great is because this co-operation is just beginning—through the chain stores—to be applied to distribution. The radicals are trying through legislation to break up these large and efficient organizations. They are as blind as the union labor men who are trying to get richer by producing less. Mind you—I'm not criticizing labor unions per se. Labor has as much right to unite in unions as have investors to unite in corporations; but both should be subject to the same laws and have for their purposes production and distribution. Wage workers should not give up their organizations but they should justify the existence of such organizations.

"Only the capitalists and the socialists are working along sane lines and these two groups are coming more closely together every year. In fact they are joining hands today in a desire for organized production and distribution compared with merely a desire for more of the spoils of industry. The real fight today is not between employees and employers, but rather between those who want to produce and those who want to get something for nothing or at least to give in return for living as little in effort as they can get away with. It is true that this latter group includes both rich and poor, but it is a large group and a very menacing one today.

"Personally I do not worry about either the capitalists or the socialists. Only the orthodox union leaders and the radical politician worry me. Both capitalists and the socialists are interested in increasing production and facilitating distribution. Both systems depend for their authority on the consent of the governed. Both can continue to retain control of industry only as they truly serve the producer. Most all of us are producers in some form or another. Hence—when examined under the microscope there is found to be only very little difference today between capitalism and socialism. Both are aiming at the same thing although both are attacking the problem from different angles. Only the future can tell which angle is the soundest. It cannot be now determined by argument, by force or by votes. The wise man will respect both the leaders of the capitalists and the leaders of the socialists."

Co-operation to Replace Competition
Turning from political theory to practical business organization, Dr.

Steinmetz outlines a new way based on production rather than profit.

"There can be no permanent prosperity," he says, "with industries competing with one another and with a half dozen little shops in every block as at present. To eliminate the hills and valleys of the Babson chart there must be more co-operation and less competition. When industry is properly organized and controlled then we are in a position to eliminate unemployment and business depressions. The trend of capitalism is to bring such a condition about. It also should be remembered that the leaders in either a capitalistic or socialistic form of government must work in the interests of society at large in order to hold their positions. Unlike the politician they hold their positions only as they make a success of their work. This is why the ablest men of both groups are working for a living wage for both those who perform the labor and those who supply the capital."

Not for Government Operation

"Business men make a great mistake," continued Dr. Steinmetz, "in thinking that socialism means government operation. Only the labor leaders and the radical politicians are talking government operation. Neither the intelligent capitalist nor the intelligent socialist wants government operation. Nor do the labor leaders and politicians want government operation for the benefit of the community but rather for their own selfish purposes. Ask any ten men whether private or government operation is more efficient, and nine will at once answer that private operation is most economical. Apparently everything favors public operation—low interest charges, no dividends to pay, no legislation to fear—and yet government, state and municipal operation is a failure. Successful government operation of industries, railroads or public utilities is inherently impossible under a democratic form of government."

A New Form of Government

Turning from business to political theory, Dr. Steinmetz fuses the two and produces a picture of the ultimate government, a government with all the efficiency of the modern business organization, yet a government that will satisfy the broad social demands of the most exacting humanitarian. "Our present democratic form of government," says Dr.

Steinmetz, "is probably only a transition stage between a monarchy and the ultimate system. It has been apparently successful in the United States, largely because America is so rich in natural resources that it can afford to be extravagant and wasteful. We have been successful here in spite of our form of government, rather than because of it. Do not misunderstand me. Democracy is a tremendous improvement over the absolute monarchy of the old days. It does not necessarily represent the highest organization. It has its decided weaknesses when studied from an unprejudiced scientific point of view.

"It cannot help but be wasteful and inefficient," brings out Dr. Steinmetz, "as long as positions are filled through election rather than through promotion. In a business corporation there is no change of officers so long as they perform their work well. This insures a continuity of service, specialized ability and the filling of vacancies through the promotion on merit. These extremely valuable features are lacking in our democratic form of government. You may or may not admire Lenin and the Soviet organization of Russia. His motive may be right or wrong, but this much is at least clear. He has organized and maintained a government in Russia through one of the most trying periods that any nation has ever experienced and he has been able to do it because he is using the same system of control that is being used by the best managed corporations in this country. He considers all his

(Continued on page 13)

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ready for shipment. Seventy acres strong, well-rooted plants grown in open field at Texarkana. Fifty plants to bundle, labeled separately with variety name. Damp moss at roots. CABBAGE: Early Jersey Wakefield, Charleston, Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch. Parcel post prepaid: 100, 30c; 300, 75c; 500, \$1.25; 1,000, \$2; 5,000, \$9.50. Express collect: 5,000, \$6.25; 10,000, \$10. ONIONS: Crystal Wax, Yellow Bermuda. Parcel post prepaid: 100, 30c; 500, 90c; 1,000, \$1.50; 5,000, \$6.25; 10,000, \$12. Full count, prompt shipment, safe arrival, satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Arkansas.

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East Mississippi Department

By R. L. Breland

Notes and Comments

As stated some time ago, Elder L. B. Campbell of Bible Institute, New Orleans, is engaged in securing information on the subject of Christian Education in Mississippi. If you know anything of any effort along this line by Baptists please give him what information you have. The Garlandsville Baptist High School and the Baptist Institute at Lena, Leake county, are two that I have heard of in this part of the state. Write him about them. He will appreciate it and you will be helping a worthy cause—Baptist History in Mississippi.

Pastor W. Rufus Beckett, of Philadelphia, was agreeably surprised last week when some of the members of the Baptist church drove up to the parsonage in a new, latest-model Ford car and notified the unsuspecting pastor that it was a gift to the church by some of the big-hearted members and that he could use it without charge so long as he remained pastor thereof. Brother Beckett received the car with thanks and has been showing his appreciation by making use of it. Brethren J. D. Land and W. D. Cole with the other deacons and some bench members were the prime movers in the work.

Volume 1, Number 1 of The Lawrence County Baptist Missionary, the official organ of the Lawrence County Association, has been received. Elder C. E. Bass is editor and Elder B. E. Phillips is business manager. With these efficient brethren at its head I see success for the new venture. It is published monthly at Monticello, Miss.

The wife of the pastor being sick Elder Ethel Winstead from Clarke College preached at Ebenezer, Neshoba county, Saturday and Sunday. He is a coming young preacher.

Neshoba county is laying plans to raise the funds to erect a ministerial cottage at Clarke Memorial College. Brother Wilber D. Cole, of Philadelphia, one of the leading laymen in this part of the state, has been made chairman of a committee composed principally of laymen to raise the amount required, \$450.00.

Elder Z. B. Kitchens is able to go out on his work again after having been confined to his bed for several weeks. He underwent an operation in which a rock as large as a partridge egg was taken from one of his kidneys. May the Lord heal him and give him several useful years in His service yet.

DIED—On January 31, 1923, just as the old month was giving way to the new, Warren Alford, of Philadelphia, left this tenement of clay and went out into eternity. He had not attached himself to the church but told his wife he was ready to meet God. He was 45 years old; leaves a wife, three children and two

step-sons to mourn his going. May the Lord comfort them.

A three-days Bible Institute will be held at Union, February 20-22. The southern part of Neshoba county will attend there. The northern part of the county can attend one to be held at Naxapater in February. Thus our county will be well served as both of these places are just over the line in adjoining counties.

Sister Susan Nicholson, wife of Brother J. A. Nicholson of McDonald, a faithful member of Linwood Baptist church, died January 26, 1923. She was 71 years old, had been a faithful Baptist for 50 years, never missing a service as long as she was able to attend. Her pastor, F. M. Breland, conducted her burial service. She leaves a husband and three children to mourn, with whom we express sympathy.

Quite a discussion of the Woman question is being carried on in the columns of the Western Recorder. It is wonderful how learned and wise brethren can differ so widely on a few passages of Scripture. All of them are no doubt sincere and yet each one's articles are very likely colored a bit by the personal ideas and environments of the individual doing the writing. May good come of the discussion.

Neshoba County Association

This Association is only three years old, holding its third session with Mt. Sinai church in the western part of the county last October. It was made up of parts of four Associations the territory of which covered part of Neshoba county.

There are 42 Baptist churches in the county and just half of them belong to the county association; the other 21 are still working with the old associations. Two and three each year are coming in to the new body, however, and finally I expect all of them practically will come and be with us.

This Association has adopted the plan and program of organization as recommended by Brother N. T. Tull. It is found to be a splendid way to do business and is proving a success. We had practically the same plan, however, before.

Our Executive Board is composed of progressive brethren. They believe in doing things. During the three years much constructive work has been done. They are trying to put Neshoba county on the map Baptistically speaking. At its last meeting it was voted to build a Neshoba county ministerial cottage at Clarke Memorial College next summer. A live committee of laymen, with Brother W. D. Cole as chairman, has already been appointed to raise the funds.

Our Association sends a messenger to the Southern Baptist Convention each year. The first year it was Brother R. L. White, last year Brother J. A. Grafton, and this year we send a minister, Elder John W. Jones.

Come on, reporters, let's make the Association reports interesting and helpful.

(Continued from page 12)

followers as stockholders and appoints and promotes the officials of his government on the basis of their efficiency and fitness to perform the task required of the office."

Revolution Not Necessary

All this talk about changing the government suggests the possibility of political revolution, but Dr. Steinmetz takes no stock in the idea.

"I fear no revolution in the United States," he says, "for there can be no revolution where there is something worth keeping, instead there is only evolution. If we may go back to Russia once more we find there was a revolution there, because there was nothing worth keeping in the old system. Kerensky tried to evolve something good from it but failed. It was necessary to tear it down and start all over again. In our form of government, there is much worth keeping and our people are sensible enough to see it. There will be no revolution in this country, even the old possibility of the clash between capitalists and socialists is past. If we have any trouble it will come from misled labor leaders or selfish politicians who call themselves radicals and form 'bloc' for the obstruction of progress. These men, either through their ignorance of economic law or through their selfish egotism, present the only source of danger in our country today."

The President To Manage

Continuing his discussion of the new organization of government, Dr. Steinmetz outlines briefly several of the features he expects to see adopted in it. "Congress," he says, "will continue to evolve into a tribunal, with prohibiting powers only. This means that the administration will be wholly in the hands of the President and his ministers who will hold positions for long periods and will be non-political in nature like a city manager. Congress, acting as the board of directors, will, however, have the power to curb them when it so desires even as the board of directors may not approve of all that the president of a corporation proposes, yet such a board does not think of 'firing' the president because

he proposes one plan that they do not like.

"Certain questions of policy will be referred to all the people to vote upon as a referendum. A question such as prohibition for instance, would come under this heading. Its enforcement is the problem for the administration to handle, but its determination is a question for popular vote. The majority of people are capable of voting 'yes' or 'no' when the question is honestly and plainly asked, and that is the chief purpose of ballots. All this voting for and against men we know nothing about is little short of ridiculous. Our judiciary may be continued much in its present form. Our courts need to be reformed and vitalized. We must always have a supreme court to interpret law and the present system of appointing judges for life during good behavior is a step in the right direction and should be applied to the executive and administrative offices as well.

"We are a wonderful people and have a wonderful country," concluded Dr. Steinmetz. "No other nation in the world, for instance, would have taken me in—a cripple boy—and given me the chance that it has. This statement made to Babson Institute is not made in the spirit of criticism or complaint but is made only because I want to see this country forever grow stronger and not be wrecked by people who complain and agitate without thinking the matter through to its final solution."

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**A GREAT SUMMER SCHOOL
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By L. R. Scarborough

The Southwestern Baptist Theological Seminary, Fort Worth, Texas, is held each year for a number of years a successful summer school for new pastors, evangelists, out-going and returning missionaries, Sunday School and B. Y. P. U. workers—men and women. Our plans are greatly enlarged for this summer. Instead of six weeks we will hold it eight weeks, from May 28th to July 22th. Besides many of the regular studies in the various departments of Theology, Missions, Religious Education, Gospel Music and Evangelism, some special studies will be given in the fields of practical Christianity and in advanced seminarian and graduate work in theology. All the phases of Sunday School and B. Y. P. U. work will be covered by our own faculty aided by a number of great experts in these lines. A faculty in the School of Gospel Music will give regular courses of study in that line, and special courses for evangelistic singers, choir leaders, etc. Many courses in practical Christianity, such as Country Church Problem, Evangelism, special courses in Missions will be given. Also a number of seminarian courses in Theology, Church History, Old and New Testament Interpretation, and so on, will be offered for advanced students desiring to pursue doctor's courses.

A great intellectual and spiritual feast of good things will be served in an evangelistic atmosphere, in a healthful, comfortable environment, under the most scholarly and best equipped leadership. Seminary Hill is a delightful place to spend the summer. We appeal to busy pastors, to evangelists—both in song and sermon,—young preachers pursuing college studies, to come for the vacation period for studies in theology and practical religion, for B. Y. P. U., W. M. U., Sunday School, kindergarten, and other workers in the various fields of activity.

There will be no charge for tuition, except in special Voice and Piano. Minimum rate for board and meals. Small living expense. Come to Seminary Hill and grow and glow so that you may go back to your work and make it go.

The Southwestern Seminary is in the midst of its greatest session with an enrollment of 750 at the beginning of its third term. Come with us for the summer term.

For further particulars write to
L. R. SCARBOROUGH,
Seminary Hill, Texas.

From Pascagoula

Our work is progressing very nicely. We have three mission appointments and two Sunday Schools using Baptist literature besides our full time church. The Baptist situation here is very hopeful. There are 450 ex-service men in a U. S. Veterans' Bureau Vocational School here among whom our people are working. The superintendent of the school has provided a building on the government lease for general assembly uses. We held Thanksgiving

services out there for the men and their families. I am in touch with these men and their families. They are worthy people. They need religious instruction and helpful personal touch. Pray for these men and the few church people here who are interested in them. I have been here about a year. The other three non-Catholic pastors are all new on this field.

In these months our church has received into its membership 70 members; graded the Sunday School and increased it from 35 to 91 average attendance for March, 1922, and January, 1923. Our Sunday School enrollment is now 135. We have two B. Y. P. U.'s and a W. M. S. and Sunbeam Band. We are facing the future with great hope. We are planning a great evangelistic campaign in April. W. B. HAYNIE.

A CARD OF THANKS

Please allow space for me to thank the brethren for their prompt and courteous assistance to procure pastors for the Courtland and Cascilla fields. I received about thirty names and addresses of available preachers from six states, Arkansas, Texas, Louisiana, Alabama, Georgia, and Mississippi. The Courtland field has called Rev. S. H. Shepherd of Derma, Miss. Rev. J. P. Neel of Memphis, Tenn., will visit the Cascilla field next Sunday with view of becoming pastor thereof. If an enlistment man or a pastorless church should be looking for an available preacher I will be glad to furnish names and addresses. J. R. G. HEWLETT. Charleston, Miss.

Grenada

We are hoping to reach every church in this, Grenada County Association, this spring for a special service to discuss the great Mississippi program outlined by our own Brother N. T. Tull and the Baptist headquarters at Jackson.

God is good to all of us and we should do our best for His own glory.

Have just returned from a two weeks' meeting with the Glenwood church at Easley, S. C., where the much beloved Dr. W. L. Spinks is the hustling pastor.

It is nothing short of marvelous the great work that has been done in this church within the last year under the fine leadership of Brother Spinks. One hundred and ten new members have been added to the church, 16 new Sunday School rooms built, the church painted inside and out, and one of the most beautiful pastor's home in the State built.

The whole church is on the "upward go".

We had a very fine church meeting, or revival, only sixteen additions, with ten of them by faith, but there was much real inside interest shown. There was no hope of many additions, as the field was well worked. We had fine crowds.

God bless this noble church and their pastor. W. E. FARR.

COLUMBUS ASSOCIATION

The Executive Board of the Columbus Association met at the First

Baptist church of Columbus on January 16, 1923. The following members of the Board were present: Rev. J. F. Sansing, Rev. C. N. Callahan, Rev. R. I. Bell, Rev. J. D. Franks, Mr. J. M. Dodson, Mr. J. D. McIlwain, and Mr. P. M. Halbert. Several members of the First Baptist church were also present at this meeting. The following items of business were taken up and passed upon:

1—It was decided to hold a Bible Institute for the Association at Artesia, February 27 to March 1. The full program for this Institute has been arranged.

2—The pastors present voted to have a monthly pastors' conference, which will be held in West Point the second Monday of each month.

3—A quarterly meeting of the Associational Board in connection with Associational fifth Sunday meetings will be held. The next meeting of the Board will be held at Pheba the fifth Saturday in April in connection with the Associational S. S. and B. Y. P. U. convention the Sunday following.

4—It was decided to have an all-day rally in each of the churches of the Association some time in April in the interest of our 75 Million Cash Round-Up Campaign.

5—The months of February and August were designated as Baptist Record months in compliance with the recommendations of the State Board.

6—A committee was appointed, composed of Moderator J. F. Sansing, chairman; Rev. C. N. Callahan and Brother J. M. Dodson, to make investigation as to any destitution in the county where summer revivals might be held. The pastors in the Association have volunteered to give from one to two or more weeks each for mission work of this kind. Brother J. D. McIlwain was made chairman of a committee of laymen who will work in connection with the pastors in this proposed mission work, the purpose being to use the laymen as much as possible as speakers at these mission points.

The members present made encouraging reports of their work. We hope to make 1923 a record-breaking year in Columbus Association.

Yours truly,
CORRESPONDENT.

A Third Summer Assembly for Mississippi

Beginning May 28th and going through June 1st we will have at Mississippi College, Clinton, the first of the Summer Assemblies for that section of the state. We have felt the need for some time, and so from now on will have three assemblies. This one to be held at Clinton will be of the same nature as the one at Blue Mountain and Hattiesburg, and will not hurt the attendance of either of these but will make possible the reaching of at least two hundred of our people that we have not been reaching. It is planned especially for that section of the state, but of course will welcome all who come. Let's make this first one a good one by having at least 250 in attendance. Say—"I'll be one of the 250."

IN MEMORIAM

Mrs. Addie Westbrook

At her home near Smithdale, Miss., on the 9th day of January, 1923, just as the setting sun was sinking into its golden bed, so calmly, so peacefully, after the day's work was done, without sickness or suffering, only for a few brief moments, did the spirit of Sister Addie Westbrook take its flight to that beautiful home on high.

Sister Westbrook (who was Addie Chisholm before marriage) was born on the 19th of February, 1854; was married to E. S. T. Westbrook January 29th, 1874. To this union was born seven children, two of whom with her husband had preceded her to that better land. The five, who are C. E., T. B., V. C., Mrs. O. K. Laird of Brookhaven, and Mrs. Will McGehee of Louisiana, also a number of grandchildren, and relatives to mourn their loss.

Mt. Olive Baptist church has suffered an irreparable loss. Her pastor, her neighbors, and her many friends will miss her in her faithful church work, as well as her wonderful love and kindness to everyone.

The hospitality of her home will be remembered long after her body has turned back to mother earth.

Truly many more good things could be said of this great woman, but we feel that she would only have us say that she was only a sinner saved by grace.

We commend the sorrowing loved ones to God who giveth, and who taketh away. Blessed be the name of the Lord for the memory of this beautiful life.

A FRIEND.

Mrs. L. L. Posey

At a called meeting of the Women's Missionary Society of the Fayette Baptist church, held in memory of Mrs. L. L. Posey, the following resolutions were adopted:

Whereas, on January 8th, 1923, God called to Himself our beloved sister, Mrs. L. L. Posey, one of the charter members of the Women's Missionary Society of the Fayette Baptist church; therefore, be it resolved:

First, that though our hearts are sad over our loss, we know that all things work together for good to them who love the Lord, to them who are the called according to his purpose. And we bow to the will of God who doeth all things well.

Second, that we have lost one of our most faithful and loyal members, one who was always ready and eager to do any work that would glorify her Master; even in death her prayer was that God would be glorified. That her beautiful life and helpful ministry was an inspiration to those with whom she came in contact, and her influence lives on forever.

Third, that we extend our heartfelt sympathy to each member of the family and urge them to look in this hour to God, who is our refuge and strength, a very present help in time of need.

Fourth, that we, the members of

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Thursday, February 15, 1923

THE BAPTIST RECORD

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the Women's Missionary Society of the Fayette Baptist church reconsecrate our lives to our Master for more faithful service.

Fifth, that a copy of these resolutions be spread on the minutes, one copy each sent to the Fayette Chronicle and Baptist Record, and one copy sent to the family.

Done by order of the society,

MRS. G. C. HODGE,
MRS. A. M. STEWART,
MRS. J. M. OLIVER,
Committee.

Mrs. Mary Hamilton

On January 6, 1923, Mrs. Mary Hamilton passed from the home of her daughter, Mrs. J. C. Bryant, to her heavenly reward, and her body was laid to rest in the Providence cemetery the following day after services held by the pastor, aided by Brother W. F. Yarborough, there being present a great concourse of people, relatives and friends. She was the mother of the following named children: J. S. Hamilton, deceased; W. A. Hamilton, Mrs. J. C. Bryant, Mrs. Nancy Beavers, Miss Mabel Hamilton, Mrs. G. T. Reber, Hattiesburg, Miss., and Mrs. W. L. Bass, Mt. Olive, Miss.

Her brothers and sisters were as follows: W. L. Granberry (own brother); half brothers and sisters: M. S. Granberry, M. H. Granberry, Mrs. Jane Herrin, Lux, Miss.; T. J. Granberry, Sanford, Miss.; Mrs. Joe Callahan, Columbia, Miss., and Mrs. Alice Wall, deceased.

She had twenty-five grandchildren, twenty-one of them living, and four great-grandchildren. She was married to Gilbert Hamilton in 1869, who preceded her to the other world years ago, leaving her with a family of many children to care for. She lived to see them settled in life, being upright Christians. She was seventy-six years old, a fine example of faith and good works. She had her arduous cares in meeting her responsibilities in rearing her family. But her strong faith in God gave her the victory, and her children delight to call her blessed. She was content to fill the humble place of wife and mother and be a quiet but faithful member of the church of Christ, wearing the adornments of a meek and quiet spirit which is in the sight of God of great price. She joined the church at Providence in early life and was baptized by Elder T. E. H. Robinson, and was a member there till her death. She left behind her the heritage of a modest, thrifty, pure, upright, faithful Christian life. She rests from her labors and her works do follow her. The world is better for her having lived in it, and poorer because of her leaving it. Her grandparents were charter members of Providence church and their influence still lives to bless the community. May the grace of God which always proved sufficient for her rest benignly on her loved ones. She was a true friend to and greatly helped her pastor in his efforts to carry on the work of the Lord.

Her friend and pastor,

J. P. WILLIAMS.

DR. CARVER PASSES THROUGH
ON WAY TO ORIENT

By Chas. F. Leek

Dr. W. O. Carver, professor of comparative religions and missions at the Southern Baptist Theological Seminary, gave his friends here a genuine surprise when he dropped in unexpectedly recently, making Louisville a stop over on his way from Western Europe to the Far East. Dr. Carver has been touring Central and South America and Western Europe and will visit the countries of the Far East, winding up his trip at the Baptist World Alliance in Stockholm next summer.

Whereas heretofore the medical needs of the seminary students have been looked after by one physician, it has been arranged by the faculty here to have the services of six physicians for student medical care. And in addition a trained nurse has been engaged to preside over the Infirmary during the threatening epidemic of mild influenza. And through the generosity of a nearby druggist drugs are being procured at greatly reduced prices.

Following the series of three lectures on the George W. Norton, Jr., Foundation by Prof. Herman Harrell Horne, Ph.D., professor of history of education and history of philosophy, the entire student body and faculty at New York University voiced themselves as highly pleased with the Christian scientist's discussion of "Christ in Man-Making" which he discussed in the following lectures: "Christ in Heredity", "Christ in Environment" and "Christ in Will".

Rev. Dr. Luther Little, pastor of First Baptist church at Charlotte, N. C., was the February Missionary Day speaker, giving a unique presentation of "When Missionary Dreams Were Young".

Three members of the Southern Baptist Theological Seminary faculty, one of the present student body, and a Brazilian alumnus figured prominently in the recent Kentucky Student Volunteer Convention. Drs. W. O. Carver, W. H. Wayman and J. M. Adams made addresses, as did Rev. Dr. F. F. Soren, native pastor First Baptist church, Rio de Janeiro, Brazil. E. Myer Harrison, Furman University student and native of South Carolina, presided as president for 1922-23.

THREE THEORIES BEING
TAUGHT AND THEIR RESULTS

There are three outstanding theories being taught in regard to eternal salvation.

1st. Those who accept eternal salvation just as God put it:—teach salvation by grace through faith, the gift of God, and not of works.

2nd. Those who add:—teach salvation by grace? Through faith and other conditions.

3rd. Those who subtract:—teach salvation by grace unconditional, without faith.

The results of believing the three theories are as follows:

1st. Believing God's truth; that is, salvation by grace through faith, God's gift, not of works. The result

is: Those who accept God's truth, trust the Lord Jesus Christ for their eternal salvation, and by believing God, they know they have eternal life, because God says, "He that believeth hath everlasting life", and they know it is true because God said it, and they know they are believers, because they have personally trusted the Lord Jesus Christ for their own personal eternal salvation. The inevitable result is "assurance", which means peace, which comes by the comforting and witnessing of the indwelling of the Holy Spirit.

2nd. Believing the additionist theory: that is salvation partly by grace, partly through faith and partly by some other conditions, destroys at the very outset, the very foundation of grace, by adding human merit. They do not trust the Lord Jesus Christ exclusively, for their eternal salvation; therefore they can not be sure they are saved because future conditions remain to be met, causing them to remain in an uncertain doubtful frame of mind. The result is no "assurance"; which means no peace. Why? Because they are not indwelt by the Holy Spirit, which is the comforter and witness and only dwells in children of God. "For ye are all the children of God by faith in Christ Jesus". (Gal. 3:26)

3rd. Believing the subtractionist theory; that is, salvation by grace without faith, absolutely unconditional. (While it is true that salvation is unconditional to those who trust Christ, all conditions being met by Him). They will not accept faith as the only condition, therefore they do not trust Christ for their eternal salvation, they do not trust Him for anything. They claim to have a hope, a doubtful hope that possibly God has included them in the covenant of election, but their hope is vain, and false, for want of faith. They do not even confess assurance; verily they could not have any, for that Holy Spirit of promise only seals those who have trusted Christ (read Ephesians 1:9-13). "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:9-13).

J. E. HEATH.

Duck Hill, Miss.

Union Association

The Port Gibson field, consisting of six different preaching points, has five Sunday School superintendents and one for the sixth place will soon be appointed.

Our Association Clerk, Pastor G. C. Hodge of Fayette, has compiled the best copy of minutes ever published by this body or any other association known to the writer. And too, it should be said that this fine work was done by our Baptist Press at Jackson.

Our Bible School will be held at Fayette February 19-22. We are expecting a helpful meeting.

The Port Gibson Baptist church will soon break ground for their new brick building. Baptists generally will rejoice in this. It is made possible by sacrificial and aggressive workers here and the timely helping hand of the State Board of Missions.

Union Association has authorized and requested Pastor S. P. Morris to write her history of 103 years. This work is progressing well. Much valuable information is already in hand and many are replying to requests and otherwise assisting the writer in this important undertaking.

The Pattison Baptist church made progress last year in contributing to the Campaign fund, the local expenses and the repairs of the building. The Executive Board of the Association held its first meeting some time ago at this church.

Thanks to the brethren who have recently been saying kind things about the Baptist Record. Modesty permits us only to mention them without publishing them. They are nonetheless greatly appreciated.

Four swell society bootleggers named Montague were fined and given jail sentences for violating the Volstead law in New York. Here's another "Daniel come to judgment".

Public Sale

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5 1/2 to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent solid leather, color dark tan, bellows tongue, dirt and waterproof. The actual value of this shoe is \$6.00. Owing to this tremendous buy we can offer same to the public at \$2.95. Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

NATIONAL BAY STATE
SHOE COMPANY,

296 Broadway, New York, N. Y.

THE SUREST WAY TO THE BIGGEST POSITIONS

is clearly pointed out in our new and interesting booklet entitled "BUSINESS TRAINING." It is free, no obligations. Call, phone or write

SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

FOURTH CAMPAIGN YEAR -- CATCH UP YEAR



SCHOOLS

You owe us \$214,702.57

"My people perish for lack of knowledge"



HOSPITALS

You owe us \$38,185.38

"I was sick and ye ministered not unto me"



MINISTERIAL RELIEF BOARD

You owe us \$10,086.70

"I was an hungered and ye gave me no meat"

Feb. 9, 1923.

"Make unto yourselves friends by means of mammon of unrighteousness so that when it fails you, they may receive you into everlasting habitations."



MISSISSIPPI BAPTISTS

"When thou shalt have eaten and art full; then beware lest thou forget the Lord"

They owe the Lord \$720,478.45



ORPHANAGE

You owe us \$21,614.35

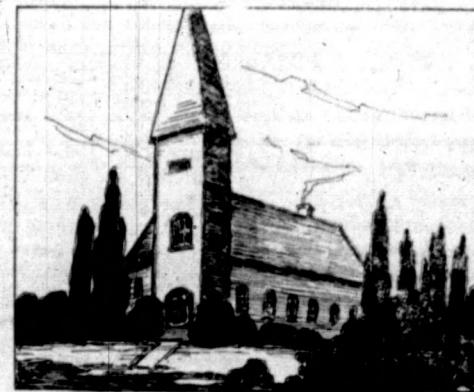
"He heareth the children when they cry"



HOME MISSIONS AND THE STRANGER WITHIN THY GATE

You owe us \$115,276.55

"I was a stranger and ye took me not in"



STATE MISSIONS

You owe us \$136,890.90

"They made me the keeper of the vineyard but mine own vineyard have I not kept"



FOREIGN MISSIONS

You owe us \$183,722.00

"How shall they hear without a preacher? And how shall they preach except they be sent?"

"I have stretched forth my hands unto a disobedient and gainsaying people"